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George W. Truett, Preacher

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I heard him first in my Seminary days. He was aiding in a series of meetings in the Broadway Baptist church in Louisville. To this day I remember his opening text, "Who then is willing to consecrate his service this day unto the Lord?" I heard him last in a series of addresses and sermons under the auspices of that same Seminary. The crowded years between those dates have brought no revolution, but only an evolution. He is today a broadened, mellowed, matured, more refined and polished personality.

George W. Truett is one of the most renowned preachers in the English-speaking world today. Among his own Southern people his primacy has been conceded for a generation. The record of our recent history shows that on practically all notable occasions he has been given chief place. Within the Convention proper, when some major interest has needed support or to be set forward, he as a rule has been chosen to champion it.

At all our great celebrations he has been the center of the picture. When Southern Baptists desired their principles proclaimed from the steps of the National Capitol, it was felt that no other could so adequately represent them on that great stage as could George W. Truett. When the Sunday School Board celebrated its fortieth anniversary, he was the chosen orator. When the Henrietta Shuck Cen-

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tennial was held, Truett journeyed from Texas to speak at the little country church and in the Capital City of Virginia. He was the adornment of the Luther Rice Centennial in South Carolina in 1936. At our last Convention in New Orleans he was elected to represent Southern Baptists at the World Conference of Faith and Order in Oxford, with special reference to the Baptist position on the relationship of Church and State.* Indeed it has come to pass that no conspicuous occasion among us is considered complete unless Truett is there to tell its story and interpret its sentiments.

And it is a singular distinction that his name has penetrated the corners and recesses of the land. The bare announcement that he is to preach or speak in any section draws the multitudes to the favored locality. Among his own people the fact is, as Fisher Ames said of Washington, he has no fame to excel but his own. There are some unusual facts about his eminence. (1) It was attained early. He came into Southwide notice in preaching the Convention sermon in 1899, and merit quickly consolidated the reputation then made. (2) It rapidly increased. For volume it became as a seaward-flowing river; for brightness like an ascending sun; and for relative position as Joseph's sheaf to his brethren's sheaves. (3) It is accepted by the least and the greatest among us. No one seeks his place nor openly envies him its possession. (4) He has maintained his front-line position over a period of time that has been equalled in length by the record of only a few men in our history. His sun is still in the higher heavens, and his day is not yet ended. There is contrast here. The Southern Baptist Convention has a way of taking up a man and for a season rejoicing in his light, and then of putting that light under a bushel; but the notion of retiring Truett to the shadows is not entertained—unless by some few who feel that his arc-light dims their candles. (5) The last distinguishing fact is that his eminence is not official; it is personal. His election

*Dr. Truett could not do this and President John R. Sampey was chosen.

to the presidency of the Convention did not enhance one iota the esteem in which he is held, nor did his retirement diminish his standing. His name and fame do not rest upon any artificial foundation or pedestal.

Recognition of George Truett beyond our borders is almost as notable as it is among us. In reporting the Baptist World Alliance in 1934, the Baptist Times of London said, "Dr. Truett's personality dominated the Congress whenever it had a chance;" and of his election to the presidency of that body the Watchman-Examiner said, "The Baptists, North and South, rejoice in the selection for this position of the outstanding man among us." In a recent article Dr. John Snape wrote, "The greatest preacher in any pulpit since the days of Paul was a British Baptist—Charles Haddon Spurgeon. The greatest preacher living today is an American Baptist—George W. Truett of Texas. A professor in the Columbia Presbyterian Seminary declared that not since the days of Jesus Christ has any other man so preached the gospel as does Truett. That is an arresting statement to which value must be given: the author is a competent critic, and the estimate comes from outside our fold."

An attempt to analyze and fairly to estimate the elements of a man of whom the preceding statements can be truthfully made justifies itself. Though not all are of equal rank, many factors condition one's pulpit work. I shall mention some of these and modestly endeavor to appraise them as they apply to our subject.

I

A minister's physical equipment for his task deserves some notice. In this respect Nature was generous to George Truett. His appearance is that of a substantially-built and well-proportioned man, conveying the impression of resources adequate for the work in hand. Commanding is scarcely the word to express it, because there is a humility in his bearing that the word commanding does not include. His face is open, firm, strong, and in repose serious to the point of be-

ing stern. His countenance does not light up nor betray any outward sign of pleasure at the sight of an audience. The waters flow deep, but sunny ripples do not play upon the surface. In general I would say that Dr. Truett looks the part to an admirable degree. In this he has an advantage over Spurgeon who was not preposessing in his personal appearance and was rather ungainly in his movement. In other days one could spot the saints by their anemic physiques and cadaverous looks, but such airs are not the signs of sainthood in our wiser day. Though personal appearance is not the decisive factor, one who favorably impresses his audience has an initial advantage. He has won the opening skirmish.

Dr. Truett has qualities of great physical endurance. The bare record of miles traveled, sermons preached, addresses delivered, with never a vacation, and the further fact that accumulating years do not slacken his pace, are convincing evidence of his physical vitality and toughness of sinew. He spends himself unreservedly, and is said rarely ever to appear fatigued. The value of this element of equipment needs to be laid to heart by the minister. Often there is a heavy drain upon his physical energies, and the sermon is handicapped if it has to express itself through a medium lacking in physical freshness. A certain animal magnetism is not incongruous with power of words and spirit. Therefore the preservation, even larger development, of his physical reserves will aid the preacher in spiritual achievement. If he does not keep them replenished, he will at times go into his pulpit with the edge off his intellect and the bloom off his feelings, whereas he should go there in the pink of bodily conditions.

A minister who had remained in one pastorate nearly forty-five years remarked to me, that next to the grace of God the greatest gift to a preacher is his voice. George Truett's voice—an inheritance—is a major factor in his equipment for public speech. It is unique. It does not fall into conventional oratorical categories. It has not the vi-

brant richness, wide compass, and rounded resonance that characterized the voices of Chatham, Bright, Gladstone, Bryan, Beecher, Spurgeon, Hawthorne, and other great masters of pulpit and platform. It lies in the middle register, yet is one of the most effective voices that ever went out upon the air.

It responds readily to the changing thoughts and emotions of his soul. If he strikes an heroic note, it is as a trumpet summoning to battle, and our aroused souls feel like crying, "To arms! To arms! Lead us against Philip!" When he touches a minor key, his voice is as a fine-toned harp. In normal circumstances a sort of melodious, wistful pathos trails its way through his utterances, as from one who has known and felt much of the "still sad music of humanity." His voice seems infused and burdened with great compassion, pity, sympathy, a deep and longing desire, such as must have sounded in the voice of Jesus when he uttered his lament over Jerusalem, or said, "Come unto me, all ye that . . are heaven laden, and I will give you rest." We rest from our baffled effort by making ours the words of Joseph Fort Newton, "No words of mine can describe a voice which has in it the echo of that infinite pain which forever throbs in the human heart, the voice of one who knows that humanity is deeply wounded, and that only Christ can heal it."

II

Intellectually Dr. Truett has his limitations. Who has not? "'Tis vain to seek in man for more than man." In thought he is neither original nor profound, neither creative nor keenly analytical. His thinking moves along traditional channels. He thinks on old things rather than of new things. He does not range widely into the vast fields of the world's accumulated knowledge. While he does not antagonize the scientific or speculative work of scholars, he does not characteristically undergird his sermons from the discoveries of science nor by deductions from philosophy. Not

needing these things in his business, he leaves them to go their way and do their work, while he goes his way and does his work with a different order of facts. In reason he is not closely nor severely logical. He is not an "animated syllogism." His reasoning is more analogical than logical.

But Dr. Truett has his intellectual excellencies also. His thinking is wholesome, straight, vigorous, sound in its processes, and from his premises true in its conclusions. Thus though not a thinker in the technical sense, he is a man of many thoughts. He has varied information as distinguished from scholarly knowledge. On any topic he is to discuss, he informs himself adequately.

Dr. Truett's memory, capacious, retentive, and accurate, serves him readily. He appears at all times to be in command of his resources. There is never any pause or incoherence through failure of that faculty to function. Nature and discipline have made Truett strong in the feature of intellect that recalls. There is in a preacher's equipment no compensating substitute for a good memory. Trust your memory and it will be loyal to you; distrust it and it will betray you at critical moments.

Imagination is an important element of intellect. We are thinking of it now as that faculty which perceives in the external world resemblances to abstract ideas in the mind, which ideas are, through simile, metaphor, or other rhetorical figures, compared to concrete objects. The known and the familiar become symbols of the less known and less familiar. Thus strength, grace, or beauty is added to the style according to the nature of the objects upon which the images are based. Edmund Burke, for example, laid all kinds of knowledge under tribute as material with which to clarify or adorn his thought.

In imagination, as defined, Dr. Truett is not riotous at all, hardly prolific. Of course ordinary illustrations, in the use of which he excels, are forms of imagination, but not imagination in its higher or more elegant expression. His use of poetry, often familiar hymns, reveals something of

the imaginative faculty; but there is in Truett's compositions nothing of the literary fancywork of Dr. Jowett, which, in spite of its refinements, is so continuous and repetitious as to retard the progress of the thought. Yet, while Dr. Truett is too serious to be purposely ornamental, at times the inward urge so enflames his being that imagination is kindled into an activity that produces admirable results. "It was the sunrise gun of a new day, the echoes of which are to go on and on and on." That image is both fresh and forceful. But Truett's eloquence, often so golden, is never that of mere prettiness, but of that nobler type which blossoms from the vitality of the thought which he is unfolding. We may add that the minister who fails to cultivate the literary imagination loses one of the greatest assests of a public speaker. "Who lacks the art to shape his thought," says Thomas B. Aldrich, "I hold, were little poorer if he lacked the thought." The power to create concrete images is the power to impress truth.

III

The will is the fountain of force. It is the spring in the watch, the strength of which is registered in the movements of the delicate machinery. George Truett is strong in the volitional element of personality. We are not thinking now of the components of will, but only of will power as it appears in his speaking. There is an end to be attained, the capture of the wills of men, and upon that object Truett concentrates his energies. He *wills* for his hearers the things he is saying, and to make his convictions become their convictions. He lets go. He throws all his reserves into front-line action. We feel the vigor in his words. They are animate with purpose. He strikes with a strength that springs from a great intention. There is a projectile force impossible to a languid or an infirm will. Impelled by his own volition, his words drive with compelling energy upon the citadels of life. He is an archer with a strong bow. How different that is from mere thrashing around in the pulpit,

with no definite objective in view, is too obvious to require emphasis.

IV

The third major constituent of the mind is emotion, which in our discussion is transposed from its natural place between intellect and will. Intellect, emotion, and will are common to personality, but in every individual one or the other is superior; and in Dr. Truett's composition sensibility is in the ascendant. It is his peculiar mark and distinct endowment.

Dr. James Stalker has said that any preacher who rises far above the average has in his composition some special gift on which he relies. That factor may be emotional tenderness, moral earnestness, or intellectual brilliancy; but it is always there. That is a most discerning observation. Superior achievements in preaching rest upon some one notable quality, reasonably supported by other qualities, and for immediate effects the greatest power is emotion. Never was Stalker's dictum more singularly applicable than it is in the case of George W. Truett. "The elements in human nature," says P. Carnegie Simpson, "where the learned and the unlearned, the intellectual and the simple, are thus at one are these—the heart and the conscience. Love, which is a thing of the heart, is the experience, not of the intelligentsia, but of humanity."

The foregoing generalization may help us to understand the power of George Truett to subdue and hold captive a great audience. If you have fountains of emotion within you, he can unseal them at great depth and raise them in great volume to great heights. Elemental feelings surge upward with such force that they take you, willingly or unwillingly, captive and master you for the time being. He can argue, he can denounce devastatingly; but he triumphs, not when he argues, not when he denounces, but when he engages the affections. He knows himself and, whatever may be his theme, he in time moves over into the emotional regions.

His technique is, in part at least, obvious: he has an intuition for the basic passions of human nature; from experience and observation he knows what will stir the founts of feeling and sentiment; and he shuns not to employ the kind of material that will achieve his ends. But that is not all. Tender things tenderly uttered by other speakers do not tenderly affect the hearers. They fall like spent bullets against the walls they are designed to penetrate. But Truett is himself temperamental by nature. For him "there are tears at the heart of things;" and the tender sentiment takes on the quality of his own sincerely emotional soul, and in that state passes out and into the soul of the hearer. There remains here an element of mystery—a mystery that does not surrender its secret. The best that we can say is in the words of the Scripture, "As in water face answereth to face, so the heart of man to man."

Forced efforts at emotion have no grip, are even repulsive; but there is much to be said in favor of enlisting wholesome emotions for the attainment of spiritual ends. There is appointed unto them a mediating work which cannot be taken over by any other element in human nature. Mr. Moody, who was disposed to discount emotion asked a man, "Was it Noah's feelings that saved him, or was it the ark?" The answer is obvious, but the argument omits one link in the chain. The unexpressed premise is what persuaded Noah to seek the ark. The Scriptures say that he was "moved with godly fear;" and it is reasonable to believe that feelings created by the prospective deluge quickened the feet of the patriarch to enter the ark and his hands to shut the door.

We are making no plea for an unhealthy, inadequately based emotionalism in religious work, but only that these potentialities of nature shall not be denied their place in the scheme of our efforts. The emotional life of many congregations is badly starved, and as a result we fail of much fruit that might be gathered from that part of the field of personality. Near the beginning of our ministry, we

preached the annual sermon to the General Association of Virginia. Dr. William E. Hatcher's mild criticism was, "If he had only made me cry a little!"

V

Doctrinally Dr. Truett is a conservative. In all sincerity he believes that the gospel preached by him is not after man, nor did it originate from man; but that it came by revelation of Jesus Christ; and, like the Thessalonians, he receives it as the word of God forever settled in heaven. From that faith he never deviates, even when surrounded by the vari-colored views represented in *The Preaching Mission.* His arrows are drawn from the Scriptural quiver; the weapons of his warfare from the Bible armory.

But he wears no label of bellicose fundamentalism. He does not characteristically indulge in assaults upon opposing views, nor spend his time in blasting away at heresies and smoking out heretics. He preaches the gospel in its positive aspects. He defends mostly by proclaiming, and demolishes error by declaring the truth. " 'Tis better to fight for the good than to rail at the ill."

His position is well stated in the title to a sermon on Romans 1:16: "Our Adequate and Abiding Gospel." Observe the key-words—adequate and abiding. If adequate, there is no need for another gospel; if abiding, there is no room for another. Being thus fully assured that the firm foundation of God standeth and that other foundation can no man lay, he is not moved around by winds of passing doctrines, but remains stedfast and unmovable in the faith once for all revealed. His views are the same today as they were in North Carolina where he was born, and as he found them in Texas where he moved.

Dr. Truett's creed includes the articles held in common by all evangelical denominations; but he is equally loyal to our distinctive Baptist principles. He is proud of these, and believes that Baptists have a special message and mission to mankind: religious liberty, believers' baptism only,

the church a spiritual democracy. His notable and significant address from the steps of the Capitol in Washington was a clear announcement, in unqualified terms, of distinctive points in our faith. His varied and numerous contacts with the eminent among other denominations have in no wise erased or blurred the lines that separate Baptists from other friends of Christ. Edgar DeWitt Jones quotes a friend of Truett's as having said, "Dr. Truett would like to see every man, woman, and child in the world in the Baptist Church, and is doing all he can to bring that about." We suspect that friend's opinion conforms to the facts in the case.

At the same time religious liberty, the right of every man to his own faith, has no stauncher believer and defender than George W. Truett. "I wholly disapprove of what you say," Voltaire once said to a man, "but will defend to the death your right to say it." In like manner would Truett defend the right of every man to his personal beliefs, even though he wholly disapproved of the other man's creed. "A Baptist," he says, "would rise at midnight to plead for absolute religious liberty for his Catholic neighbour, and for his Jewish neighbour, and for everybody else." He rightly recognizes that the right to believe as he chooses carries with it the right and privilege of every other soul to do likewise.

> Ay, call it holy ground,
> The soil where first they trod!
> They left unstained what there they found,
> Freedom to worship God.

VI

Homiletics—the art of constructing and delivering his sermons—is an important feature of a preacher's work. Dr. Truett's subjects are never striking, sensational, or enigmatic. Such devices do not, in our opinion, appeal to his frank and ingenuous nature. Certainly they would seem to us out of character. He does not fetch his introduction

as a rule from the outside; but, like the majority of preachers notably loyal to the Scriptures, he gathers it from the context. We rate this habit of Truett's as a homiletic virtue, because usually a text derives much of its meaning from its connections. Its specific significance is often colored by the train of thought that has led up to it, or follows from it. The writer once began a class sermon on the *Consciousness of a Mission* (Luke 2:49) with Lord Nelson's famous message, "England expects every man to do his duty today." Dr. Dargan's comment was that the context would have made a better introduction.

As to type of sermon Dr. Truett is characteristically topical. Indeed we have never heard him preach one strictly textual. Drawing from it the topic, *The Providence of God*, a certain preacher analyzed and exhausted—doubtless himself and his audience also—Romans 8:28 as follows: 1. Universal—all things. 2. Operative—work. 3. Harmonious—together. 4. Benevolent—for good. 5. Special—to them that love God. Dealing with a text after that manner is no part of the homiletical method of George Truett. His intellect does not work that way. He often selects a phrase, or a brief sentence, around which his discourse circulates; or he chooses a longer passage with a unified thought; and, gathering from it the central idea, he applies that single thought to different phases of life. Recently we heard him preach from that eloquent passage, Revelation 1:17-18, which begins, "Fear not." Men fear life, death, and the great beyond. He simply applied the assurance and comfort of the text to those three aspects of experience. We believe that the majority of pulpit masterpieces are of the topical character. It affords a freedom, which the textual method does not; and for that reason suits better a fervid oratorical temperament.

The framework of Truett's sermons is usually very simple. His homiletical architecture is neither involved nor ornate. From an outline such as one would likely choose for a prayer meeting or devotional talk, we heard him

preach one of the most compelling sermons that we ever listened to. If he strikes out on broader lines, the partitions are marked by the conventional What, How, When and Why.

In delivery he is extemporaneous. We have never seen him use notes, much less a manuscript. In the regions where Dr. Truett learned his homiletics such methods were neither customary nor popular. "If you want to kindle a fire in your study stove, use a lot of paper; but if you want to kindle a fire in your pulpit, use none at all." We do not say that all the fire George Truett kindles in the pulpit is thus to be explained, but we just note as a fact that to use no paper is his custom. Notes or manuscripts would be to him about as crutches to a runner in a marathon.

His distribution of emphasis is artistic. He follows the good rule: Begin low, go slow, rise higher, and take fire. He knows when to accent, and where. About every ten minutes he reaches a climax, and the elevation of thought and feeling has been gained by steps so graded that he has carried his audience with him. Then he returns to his base line and begins another ascent. We were on a train recently when the engine breaking loose from the cars ran off up the track with nothing hitched to it. Getting uncoupled is fatal to homiletical effects. And his sermons do not flare at the end, but come to a practical and pointed conclusion. On the home-stretch he comes in grand style. To arrive in such a manner is one of the marks and triumphs of oratory.

On the effects of his *best* sermons, when *he* is at his best, it is not easy to report. The reality eludes description. The general effect cannot be described as cheerful; and, though deeply serious, it is not melancholy. It is deeper and more substantial than either of those emotions. There is created a deep and pervasive joy in, and conviction of, the glory of things spiritual, so that the hearer feels that without being good and doing good life is not worth the candle that it burns. Earthly vestures fall away, like a veil from a statue, and the "things of Christ" stand forth unobscured in their

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moral beauty, winsome character, and incomparable value. To produce and to enfold the souls of men in such an atmosphere is *preaching* at its highest. Many people cherish for years impressions received from hearing a sermon by Dr. Truett. We once heard him on a Convention Sunday in one of the two most effective sermons we have ever heard from him. Ten years later standing in the pulpit from which he had preached that day, we referred to the former occasion. After the service a cultured woman said that she also was present at that time, and asked us to verify her memory of the text Truett had used. She was correct; she had remembered even the text through the lapse of time.

VII

At this point we note some general characteristics which, in order that they be given distinct emphasis, are purposely displaced, or removed from their logical classifications.

Dr. Truett is a man of great faith. We are not thinking of faith as an orthodox creed, but of faith as a confidence and an expectation of divine answer. On the background of a world whose atmosphere is misted with much outright scepticism and by creeds that reduce the supernatural agency to its lowest terms, his faith shines as clear and bright as stars on a frosty night. No cloud of doubt that God will hear and answer directly ever shadows the sunlit field of his faith. A corollary of his faith in God is his faith in the recovery of man. There are no impossibilities with God. For the prodigal there is a way home, for the lost and bewildered there is a way out; and Christ is that Way. Indeed it appears that his evangelism is keyed more to meet the needs of the wayward, the chief of sinners, than to the needs of those who have been brought up in the nurture and admonition of the Lord, and who are thus not far from the kingdom. However, the line that reaches to the edge of the field includes all that lies within. Truett is a great believer. Whether or not he ever prays, "Help mine unbelief," he can

unreservedly affirm, "Lord, I believe." Such confidence is of inestimable value to a preacher. Dr. Glover is right when he says, "A man will never put forth his best for an uncertainty."

George Truett possesses the virtue of sincerity. Dr. Newton quotes a rough man as saying, "He is a man who means it without trying to." It is a singular testimony to his transparent integrity that one should say to him, "I do not believe in what you preach, but I believe in you." Truett is an honest soul, honest towards God and honest with men. Hence he does not employ words with an emasculated meaning which, like whited sepulchres, conceal inward unrealities; but the coin of his lips is minted from the unalloyed gold of his heart. "I believe, therefore have I spoken." He conveys a sense of reality, because sincerity, like a delicate aroma, reveals itself, and the subtle intuitions of the human heart detect its presence.

Dr. Truett is courageous in his preaching. He is morally unafraid. He shuns not to declare the whole counsel of God, nor keeps back anything profitable unto men. Like Paul, he is bold to speak the gospel, not as pleasing men, but God who trieth our hearts. He does not trim or compromise the high demands in the divine message, but makes them all manifest to the intelligence and the consciences of men. The minister, as an ambassador for Christ, is not responsible for the contents of his message, but he is responsible for delivering that message as it has been committed unto him. Courage in the pulpit is the way to have a conscience void of all offence, the road to a fruitful ministry, and a true expression of love and loyalty to God and men. "Am I therefore become your enemy because I tell you the truth?"

Dr. Truett has the quality of heroism. Heroism may not be exactly the sign of the idea we have in mind, but it embodies an idea for which we find no substitute term. We do not mean that he betrays any consciousness of being a hero. The fact is far otherwise. He exhibits a rare self-effacement that dwells in perfect harmony with unrestrained self-ex-

pression. What we do mean is that his voice is like a trumpet in his appeal to God's people to let their manner of life be worthy of the gospel of Christ. He bravely challenges men to give their best for the Highest, to take up the cross and follow, to the last full measure of devotion, him who bore the great Cross for them. "O my fellow Christians," he says, "I summon you to give Christ your best of love, of service, of life." The result of his own heroic living and leading is that the heroism that lies dormant, but never dead, in others rises in grand response. One reason that we do not get more from people is that we do not ask enough. "Preaching that asks little," says Dr. Luccock, "gets less, always."

Sympathy, warm and genuine, a resultant of nature, grace, and exercise, is a conspicuous factor in the spiritual constitution of George W. Truett. "When he saw the multitudes—perceived them inwardly, their defeats, fears, despairs, cares, sins, and broken hopes—he was moved with compassion for them." What was thus perfectly true of Jesus in Galilee is in large measure true of our subject in the twentieth century. Having a keen sense of the tragic aspects of life, realizing how men and women sin, suffer, and sorrow, Truett feels with and for people. "In all their affliction he is afflicted." He weeps in his heart for those that weep; and, having learned by experience and observation that "earth hath no sorrow that heaven cannot heal," he longs with a great longing to turn them away from the broken cisterns that hold no water unto the Fountain of living waters, whereof they that drink shall thirst no more. "Lord, teach me to feel another's woe."

Value must be given to Truett's consecration or practical spirituality. "No soldier on service entangleth himself in the affairs of this life;" and this one thing Truett does, forgetting the lust of the flesh, the lust of the eyes, and vainglory of life, he seeks the will of God, and upon that, as upon a pillar of cloud and fire, he fixes his eyes. Of his consecration there is abundant evidence. This sentence, alive

with a breath of sincerity that lifts it to the level of eloquence, is autobiographical: "And with Paul we would joyfully commit ourselves to him, asking nothing more in this world or the next but to know his will and faithfully follow him forevermore," and no one believes there is a false syllable in that confession. At an early morning breakfast we heard him say, in a brief, informal address, that he had borne burdens all his life, and never till he has been wrapped in his winding-sheet does he expect relief, nor does he, in our opinion, desire release.

> Does the road wind up-hill all the way?
> Yes, to the very end.
> Will the day's journey take the whole long day?
> From morn to night, my friend.

As Dr. Gunsaulus says of Paul, "Christ had taken him as the sovereign harmony takes the wandering tone." Hence having put his hand to the plow in the morning, Truett looks not back, but ever forward to the day's work as yet undone. It is not true, and ought not to be true, that George Truett is indifferent to the love, admiration, and applause of his fellow-men; but above all their acclaim, above all the incense that they burn before him, he prefers the still small voice of the Master's "Well done."

VIII

Returning from our digression, we must give attention to another major element in Truett's composition, a fact that lies in regions not yet explored by psychology nor explained by philosophy. No searchlight has yet thrown its rays into the inner sanctuary of that factor. No student has returned from his quest crying, "Eureka! Eureka!" It is an elusive, intangible essence of being which we call personality—a name under which we conceal our ignorance. It is one of life's imponderables. It is "too volatile to endure the chains of definition." A great mind and a great personality are not

synonymous terms. We have known men of master minds singularly lacking in the pervasive quality we are here considering; and on the other hand men not noted for superior original endowments who possessed it in no small degree. But regardless of its associations, it is a fact the presence of which is indisputable. "The greatest power of all," says Dr. Lyman Abbott, "is that of a great personality. Psychology has never disclosed its secret or explained the nature of its operation. No education can impart it. It is not inherited; its possessor cannot bequeath it to his children. It made Thomas Arnold a great teacher; Robert E. Lee a great general; Abraham Lincoln a great leader; Phillips Brooks a great preacher. It is not consciously put forth; it insensibly emanates."

It takes two forms: one is force, the other charm; and these may be separate or combined in the same person. At times personality manifests itself in a certain elemental forcefulness without bewitchment, in other cases without special energy of manhood. The purpose of the preceding philosophizing is to pave the way for us to affirm that George W. Truett possesses the primordial quality we have in mind, and in both forms well blended and balanced. Here we rest. Our face is against a stone wall. The logic of the situation says, "Thus far and no further." The verse of Scripture, "The secret things belong unto the Lord our God," applies with singular relevancy here.

We agree with Dr. Charles S. Gardner that there "does not seem to be any fixed and invariable connection between such qualities and ethical soundness of character;" but let us add that it is one of the glories of life when the mysterious power is directed along moral and spiritual avenues; and, to a degree rare in human history, this Truett has done and continues to do. This gift unique, which in others often spends itself on lower objectives, is by him channeled towards the supreme end of bringing the thoughts of men into captivity to the obedience of Christ.

IX

"Apart from me ye can do nothing." "Our sufficiency is from God." No one, in our opinion, subscribes more wholeheartedly to the truths contained in the just-quoted texts than does the President of the Baptist World Alliance. Reasoning *a posteriori*, we infer that back of Dr. Truett's preaching there lies a devotional life of constancy and intensity. He replenishes his inner fires at the altar of God, so that, like the lamps in the tabernacle, they burn continuously.

His insistence in his teaching upon the necessity and efficacy of prayer is an index to his own practice. The reverent intimacy and humble boldness in his public prayers indicate that he is on familiar ground in such exercises. Such moods cannot be created or commanded at one's pleasure for needed occasions. They are the resultant of private personal habits, or emanations from sources that lie deep in character. There runs through his preaching a spirit that is an outflow from a life of fellowship with God in Christ by the Spirit, a fellowship mediated and sustained by meditation and prayer. Thus through his devotional life Dr. Truett maintains contact with the ultimate Source of spiritual transformation and refreshment. The earthen vessel receives the heavenly treasure. Through the connected branch flows the life of the Vine. The joy, courage, and strength in this way supplied to the preacher's spirit flow out in healing streams to others.

We kneel—how weak! We rise—how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong?

X

Reviewing our estimate of this "good minister of Jesus Christ," we are sensible of its inadequacy. We have walked around a temple, or at best looked around in its vestibule, but have not gone far into its secret chambers. We have dipped a few inches under the surface, but have not explored those fountain depths whence flow the living streams that have healed, refreshed, and gladdened the multitude of souls broken by sin and defeated by the besieging ills of life.

A few more or less unrelated comments, involving some repetition, yet adding something, shall close our little appraisal.

1. The Keswick idea that native endowments do not count is neither historically nor psychologically defensible. The mass and quality of original manhood is a decisive factor in the work of life. When the Lord wanted his name borne and his gospel proclaimed and defended before kings, Gentiles, and the children of Israel, he laid hands upon Paul—the most massive personality of the first century of our era. "It is especially mysterious," says Dr. Stalker, "how into a soul here and there, she (nature) breathes an extra whiff of the breath of life, and so confers on it the power of being and doing what others attempt to be and do in vain." The writer of those words is referring to some unique quality in the nature of the person.

2. Circumstances have favored Dr. Truett's development. His life has been immensely enriched by contacts that run the scale from the common people all the way to great intellects and personalities of his day. Constantly enveloped also by an atmosphere of love, praise, and admiration, the potentialities of his being have unfolded into utmost and richest fruitage. Prestige and position have in turn required his best endeavors on all occasions. He must bring his performances up to the level of expectations.

3. Dr. Truett has a Christian as distinguished from a doctrinal catholicity. He has often appeared on the platforms of Pedobaptists in summer conferences and assemblies. He would not, like John, interdict those who cast out devils, even though they follow not him in all their ways. He holds in honor and Christian love all friends of Christ, and walks with them as far as his path and theirs coincide; but he reads the signs carefully at the cross-roads.

4. It is a shrewd observation of James Russell Lowell that only second-class poets are ever imitated. The genius of the greater ones is beyond imitation. Is that not also true of superior preachers? Certain outer characteristics may be copied—and imperfectly concealed—but the quality that elevates the most eminent above the common level

is not imitable. Our limited observation is that Truett has few imitators, and for the reason named.

5. His religion is of the robust or masculine type. The manful manner and appeal which the gospel inspires and requires are not watered down into sentimentalism. There is nothing effeminate, finical, or dillettante about his faith. When George Truett put off the old man, he did not put on the old woman. This is one of the reasons that at his call many men of forceful character take up the cross and follow where Jesus leads. There is no reason in Christianity why the virtues and the graces—the firm and the strong, the gentle and the tender—may not combine healthily and wholesomely in the same personality.

6. Concerning the kingdom of God Dr. Truett is an optimist. He has none of the defeatist attitude. Time and again have we heard him declare that the ultimate reign of Christ is a "predestinated necessity." He sees the light beyond the clouds. The ages shall justify the travail of the years. Christ shall put down all rule and all authority and every high thing that is exalted against the knowledge of God. "To this end was the Son of God manifested, that he might destroy the works of the devil." Therefore come it will, that day by high heaven decreed, when every knee shall bow, and every tongue shall confess that Jesus Christ is Lord.

7. On the exterior of Sanders Theatre at Harvard University are the busts of seven orators: Demosthenes, Cicero, Chrysostom, Bossuet, Pitt, Burke, and Webster. The purpose in thus assembling those statues is to recognize those men as the seven foremost orators of history. It is our considered judgment that if an equal number of the most effective preachers to the hearts and consciences of men were chosen today on their merits, the name of George W. Truett would be among that group.

With that deliberate conclusion we rest from the inadequate portrayal of our subject; and readers must wait for some abler hand to paint in fairer colors, which will be truer colors, the lineaments of this great brother of men and servant of Jesus Christ.

When Friend Meets Foe.

Reverend W. Clyde Atkins, A.B., ThM.,
Pastor, Eutaw Place Baptist Church, Baltimore, Md.

A few weeks ago when I was calling in the home of one of the members of our church I learned that she had recently rented a room in her house to a Japanese young man. I was not surprised at that for this lady has befriended many Japanese students through the years. They feel that her home is their home. In that same home there were others who became incensed when they learned of the presence of this man who was a citizen of a country whose present policies must be condemned by every right thinking person. But this young man was not interested in warfare. He was a graduate of the Imperial University in Tokyo and had come to Baltimore to study at the Johns Hopkins Medical School. He was not seeking to wound but to heal. He did not wish to destroy life. He was seeking through the use of medical science to save life. But he was hated, hated because he was a Japanese. The other roomers would not speak to him. He saw by the expression on their faces that his presence was unwelcome. The boarders even refused to speak to the land-lady because she had befriended this Japanese. The land-lady knew that the probabilities were that her house would soon be vacant, but she remained the true Christian that she had been through many years. The Japanese continued to be a gentleman when there were many provocations to be otherwise. They won the victory. Kindliness and tact, forgiveness and love triumphed. No one left the home. Today all are happy. Friend met foe and the friend changed the foe into a friend.

A few days ago the newspapers reported an incident which took place in California. A Chinese entered a Japanese barber shop. There was nothing unusual about that. He had been there many times before. But on this occasion something unusual did take place. A group of

Japanese gathered in and around the shop in protest and tried to compel the Chinese to leave. The proprietor of the shop knew what his course of conduct might cost him but he did not hesitate. He defended and protected the Chinese. They had been friends for many years. And when the members of the mob would not disperse the proprietor called the police and had them removed.

In our imagination we journey back through the centuries. Jacob was returning from Haran to Canaan. He had with him all of the members of his family, all of his servants, all of his worldly possessions. He was journeying to the place where he would meet Esau, his brother whom he had wronged several years earlier. As he journeyed along he heard that Esau his brother was coming to meet him and with him he was bringing four hundred men. Jacob's heart sank within him. He did not know what to do. If he had been living in the twentieth century he probably would have followed the custom of the day. He would have tried to gather an army of five hundred men to fight against and conquer Esau's four hundred. But he did not do that. He wanted to make things right. He wanted peace not war. He offered gifts to his brother. He sought reconciliation. He prayed, prayed sincerely and earnestly, prayed all night, prayed until God gave the answer. Jacob then went forth to meet Esau and all was well. Friend met foe and the foe was changed into a friend.

It is true that many of the events recorded in the Old Testament do not show this forgiving and loving spirit. We go to Mount Sinai and there we see that Moses, the great law-giver and prophet had three thousand people put to death, killed because they forsook the true God and worshipped the golden calf. We go to Mount Carmel and there we see that Elijah after he won such a signal victory, after his prayer was answered by fire from heaven which consumed the offering and the altar, took the prophets of Baal, four hundred and fifty of them, and slew them. We do not follow in the footsteps of Moses and Elijah. We believe in religious liberty.

We go to Mount Calvary and there we see Jesus hanging on the Cross, praying for his enemies, "Father, forgive them for they know not what they do." Of course Jesus could have destroyed his enemies if he had so desired. He said that he could have asked his Father for more than twelve legions of angels and that his Father would have sent them. Jesus did not choose to destroy his enemies. He chose to save them. He did not follow in the footsteps of Moses and Elijah. He made a new way, a better way.

Lest we do an injustice to Moses and Elijah let us pause for a moment and look at the scene on the Mount of Transfiguration. We see Jesus and Moses and Elijah there. They are talking. What are they saying? Let us listen. Is Moses saying, 'Master, do what I did, kill those who will not follow you, destroy them from the face of the earth'? Is Elijah saying, 'Master, follow in my footsteps, kill all the false prophets, let not one of them escape, dash them in pieces, and the victory will then be yours'? No, they are not saying these things. They have come to see that there is another way. They are talking with Christ about a new way. They are talking about the decease which he will accomplish in Jerusalem. Moses and Elijah saw the wisdom of the course which Christ was going to follow.

The decease of Jesus was accomplished. He died. Friend met foes and the foes triumphed. But wait a moment, did the foes triumph? They thought so on that day. But you and I do not think so. Jesus triumphed. He won the victory over sin and death. He won the victory in the hearts of his enemies. He won the victory through love and sacrifice. He did not destroy his enemies. He died to save them. On Calvary, The Friend, The Friend of God, The Friend of man, met his foes and The Friend triumphed, "I, if I be lifted up from the earth will draw all men unto me," he said, and he will.

Dr. Alexander McLaren has called our attention to the simple fact that you can crush a block of ice or an iceberg by force. You can break it into hundreds or thousands of

pieces but it is still ice. You can however, let the sun shine upon it and the warmth of the sun's rays will soon change it from ice into water. You can crush an enemy by force but he is still an enemy. You can win him by love and change him into a friend.

When it comes to the question of peace and war the nations, yea, even many of the churches, today are still living under the Old Testament dispensation. Let us come into the full light and love of the New Testament, the light and love which are manifested in Jesus Christ. It may be easier to manifest the spirit of Sinai or Carmel but it is Christian to follow the spirit of Calvary.

Jesus never drew a sword in defense of his teachings or in defense of himself. One of his disciples, Simon Peter, drew a sword in defense of Jesus, but Jesus said to him, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." The soldiers who came to arrest Jesus probably laughed at these words, just as many people laugh at them today, but Simon Peter never again drew the sword either in the defense of Christ or in his own defense. The evidence would lead us to believe that Simon Peter was persecuted and that he was finally put to death because of his Christian life and ministry. Did he fight his enemies with the sword? He did not. He knew that Jesus meant what he said.

The other disciples and apostles were hated and despised, they were persecuted and killed. Did they use the sword in their own defense? I challenge any man to show me where any Christian in the New Testament era, the first century A.D., drew the sword in offensive or defensive warfare, or where any one drew the sword in his own personal defense. It is true that the apostles met death. Perhaps all of them except John were killed. They were killed but they did not kill. They were killed but they conquered. John was banished to Patmos. He was not killed; he was persecuted and wronged, but his advice to us is, "Little children love one another." What? No hatred? No revenge?

No retaliation? Yes, no hatred, no revenge, no retaliation, but love, because "God is love."

We study the history of the second and third centuries of the Christian era and we find that the Christians would not engage in war. They believed in peace. They knew that it was Christ's will. They were willing to die rather than go to battle and kill someone else. They manifested the spirit of the Christ.

It was not until after 323 A.D., when Constantine made Christianity the official religion of the Roman Empire, that Christians began to use the sword. A uniform was placed on Christ and Christianity became militarized. Through the centuries there has been bloodshed, so-called Christians shedding the blood of other so-called Christians. The culmination of this was seen during the World War when most of the so-called Christian nations of the earth were fighting each other while the non-Christian nations were looking on and wondering what had become of "The Prince of Peace" and his teachings.

We Baptists go back to the New Testament for our theology, our doctrines, our beliefs about the ordinances and church polity and we should, but we have left it to the Society of Friends or Quakers to apply the teachings of the New Testament concerning Christianity and peace. Let us go back to Christ and his disciples, and to the Christians of the first three centuries. They met their foes, but they did not permit their foes to change them into foes; they changed their foes into friends. They conquered through love.

Saul of Tarsus was an enemy of Christ. He was using force to persecute the Christians. He was imprisoning them and having them put to death. But one day he met Jesus. It was a strange experience. It was a revolutionary experience. Jesus did not strike Saul dead, he did not kill his foe. Jesus simply said, "Saul, Saul why persecutest thou me?" Saul could not give any reason why. He later said that he 'did it ignorantly in unbelief.' Saul was converted,

regenerated, born again that day. He became a Christian and later an apostle. Did he ever use the sword again? You may give your own answer. He was hated, he was persecuted, he was beaten, he was stoned, he was imprisoned, he was killed, but he never used force against his enemies. He conquered through love, the love which Christ had manifested on Calvary, the love which Christ had manifested to him on the Damascus Road, the love which had filled his own life and overflowed to the lives of others.

If we think we cannot follow the example of Jesus or Paul or the other apostles let us turn to Stephen, a layman, a deacon. He was persecuted, he was hated, he was stoned to death. Did he try to kill his enemies? He died praying, "Lord, lay not this sin to their charge."

We think of Ananias who visited Saul when he reached Damascus. He knew that Saul had wanted to kill him. But Jesus told Ananias to go to see Saul. Ananias went, and when he came into Saul's room, he greeted him with the words, "Brother Saul." "Brother Saul." Friend met foe and greeted him in this way. Is it any wonder that Saul after hearing Stephen's prayer, and being saved by Jesus, and being greeted by one whom he wanted to imprison as "Brother Saul," never hated again? Study his experience and it is easy to understand 1 Corinthians 13.

"Brother Saul!" Oh, the significance of these words among Christians, among all men. It was a sad moment when, during the Civil War, Stonewall Jackson was killed by his own men, his brothers, at Chancellorsville. But if he had been killed by the men of the North he would still have been killed by his brothers. They were fighting against each other but they were brothers under the skin. The men of North America, South America, Europe, Asia, Africa, Australia, and the Islands of the Seas are all brothers under the skin. Let us as Christians recognize this fact and act accordingly.

Is it possible to follow Christ in this respect in the world of today? I believe that it is. We have for several years

had in the Mothers' Meeting of our church an Armenian woman whose husband was killed by the Turks at the time when the Turks killed so many Armenians. Within a week she was proclaiming the Gospel of Jesus Christ, the gospel of forgiveness and love, to the men who had so brutally murdered her husband.

Mr. Tracey Logan, the son-in-law of Dr. and Mrs. John W. Lowe, was in our congregation a few weeks ago. Mr. Logan's father, a faithful Presbyterian missionary in China, was killed by Chinese bandits. The heart-broken widow continued preaching the gospel of love and forgiveness, and had the privilege of preaching it to the very men who had murdered her husband.

Not long ago the newspapers reported that seventeen men had been shot in Japan. Why? Because they were Christians and would not go out to shoot and kill the Chinese. They were told that they must fight or face death. If they had gone to battle the probabilities were that more than half of them would have returned. But they would not go, and the next morning the seventeen faced a firing squad. Two of them were Baptists. Was that cowardice? It was a courage like that manifested by the early Christians, a kind of courage which this war-weary world needs today. It conquered during the first century. It will conquer today.

We hear it said, and we ourselves have said, that the proclamation of Christianity with its teaching of forgiveness and love, of peace and brotherhood, will bring peace to a troubled world. Do we have any reason to believe that it will? We should like to believe it, but can we believe it? Not unless these teachings are actually applied in the lives of Christians. There have been as many wars among the Christian nations of the earth as among the non-Christian nations. As long as Christians teach peace during the time of peace and then, as soon as war is declared, begin to apologize for their teaching, saying, 'We were wrong, we must use force, we cannot conquer in the Christian way of sacri-

ficial love'—as long as this is true—we cannot hope to make any permanent impression for peace. The Christians of the first three centuries were sincere, they were genuine, they were consistent, they applied the teachings of Christ and they made a tremendous impact upon the world. Christians can do the same today if we are willing to pay the price. I am not pleading for passive resistance to armed force; I am pleading for an active conquest of sacrificial love, the greatest power and force known to man.

We know that a family must be built on love. When love departs the home crumbles. We know that a church must be built on love. When love departs the church is desolate indeed. We know that a state must be built on love. Hatreds cause strife and revolutions. We are coming to see that all international relations must be based on love. It is the only way to make the world safe for humanity. There is no place for war in the world of today. It must go the same way that slavery has gone. Jesus conquered through love. I believe that it is the only way that Christians can conquer today.

The first law of nature is said to be that of self-preservation. The first law of Christianity is that of self-giving, self-sacrifice. Yet Jesus says that the self-giving will lead to self-preservation. "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

When friend meets foe the foe may change the friend into a foe, or the friend may change the foe into a friend. Which shall it be? Upon the right answer to this question by individuals and nations rests the destiny of millions of lives. Whenever God meets a foe, he tries to change the foe into a friend. Whenever Christ meets a foe He tries to change the foe into a friend. Whenever the Christian meets a foe he must try to change the foe into a friend.

All of us are familiar with the strains of the bugle known as "Taps." Are we familiar with the words symbolized? They are

"Day is done,
Gone the sun,
From the lake
From the hills
From the sky;
Safely rest.
All is well.
God is love."

It is well to recognize the fact that "God is love" when we are burying the soldier dead. It would be much better to recognize it and proclaim it before the battle begins.

We would like to paraphrase the words of "Taps" and sound "Taps" for war and hatred in these words:

War is done,
Gone the hate
From our hearts
From our minds
From our souls;
Buried deep.
All is well.
God is love.

The Education That Is Needed In Today's World.

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Prepared for Education Conference, Ridgecrest, 1937

On the first day of June 1918 I opened an office in the Recorder Building in Raleigh as General Manager of a campaign to raise a million dollars with which to reinforce and strengthen our Baptist Schools in North Carolina. Soon after beginning that campaign a communication was given to the Biblical Recorder suggesting that the War would come to a close after a while, and that there would then follow the greatest reconstruction period that the world had ever seen. The War did close on November 11 of that very year. The construction began and has gone on with ever increasing intensity through the nineteen rapidly-passing intervening years. My task in facing the situation in today's world is a twofold one: The first is that of *diagnosis;* and the second is that of *prescription.*

The Marks of Today's World

Let me remind you, to begin with, of six characteristics of this present-day world: 1. It is a world whose *foundations have been ruthlessly torn away.* In a paper prepared with a view to the recent Oxford Conference on Life and Work, one of the world's best informed and most serious-minded Christian leaders (Dr. J. H. Oldham) gives expression to a judgment about today's world that is deeply significant: "There is a widespread sense, which finds expression in the writings and utterances of many serious thinkers, Christian and non-Christian, that we stand today at one of the major turning points in history. The basic assumptions which have hitherto given meaning to existence, and unity and stability to civilization, have lost their unquestioned validity. An epoch in the file of mankind is drawing to a close, and we are on the threshold of a new age in which

conceptions of life that are still struggling in the womb of time will rule men's minds and direct their conduct. We live in the midst of profound and far-reaching change. The relative stability of the world which existed before the war has gone. The foundations of human society are quivering."

The conviction expresed here by Dr. Oldham is shared by people generally as they think of the situation about us today.

2. It is a world in which *the elementary forces of life are contending for the mastery* with a sharpness, with a bitterness, and with a determination that at once constitute this conflict one of the major battles of the ages. The inspired seer of the Apocalypse speaks of "the battle of Harmageddon." He probably does not have in mind any one specific battle, but rather the climax of the conflict between good and evil, between the Christ and the anti-Christ. The forces arrayed against each other today might well suggest that we are in the midst of the battle of "Harmageddon." Perhaps the struggle between flesh and spirit has never been waged with more of fierceness, of intensity, and of determination than are to be seen in the world battle field to-day. Here is a fact to be reckoned with that is most pertinent and important for any person or any group of persons who would shape the education that is needed in today's world.

3. It is a world that is *shot through and through with secularism.* On a recent Sunday evening I walked up to a church just at the hour for the young people's meeting. One boy was sitting on the church steps, while several young people stood on the corner of the street close by the church. I thought we had a fine group for the meeting that evening! Soon an automobile drove up to the corner bearing several fine young people. Those standing on the corner stepped into the car and left the lone boy on the steps to keep me company. There must have been at least eight or ten on the car. They drove off in the direction of a neighboring pond, in an attitude and with a speed that is quite characteristic of their age and their generation! When their parents

thought they were attending a religious service they were probably either swimming in the pond or engaged in something else less worthy. In his introduction to the charming series of *Hazen Books on Religion,* Dr. John Bennett puts down "secularism" first on his list of the four most serious problems of our time. He then defines secularism as "the organization of life apart from God." This is the kind of civilization that Cain established long ago and which reached its climax in "the Flood" that destroyed the human race with the exception of eight people. It is the kind of civilization that brought the Prodigal Son to want, to hunger, to humiliation, to failure. In the Jerusalem Missionary Conference of March 1928 Dr. Rufus Jones of Haverford College read a paper on Secularism which should be read carefully by every religious leader on earth. In that paper Dr. Jones says: "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world today is not Mohammedism, or Buddism, or Hinduism, or Confucianism, but a world-wide secular way of life and interpretation of the nature of things . . . Rural centers of life which were once nurseries of religion and of high moral endeavor have undergone an ominous change . . . There are whole townships in all parts of America in which there is no form of organized religion and where no adequate effort is made to interpret spiritual life to the little children born within the area." He then points out other large sections of the earth where all spiritual religion is repudiated. Nor has such neglect and such repudiation failed to bring forth its legitimate fruit. In his recent remarkable book, *The Riddle of the World,* Dr. David S. Cairns says: "There is no doubt that whereas fifty or a hundred years ago there was a universally accepted background of conviction as to the elementary truths of Biblical religion, that background has, for the younger generation at least, largely disappeared. Man's spiritual nature, his destiny, his sin, his responsibility to God, his need of divine grace, the certainty of a life to come, the providence of God, how far can we say that the masses of our people are pos-

sessed by these great convictions today? Once one could take them for granted. Can we do so any longer? I gravely doubt if we can, and I strongly suspect that here we have an explanation of at least part of that accusation of 'unreality' in our teaching and worship which is so frequent among the non-churchgoing classes." We are dealing with diagnosis now and not with cure; but whatever may be the character of the education needed in today's world, it should be education that can deal adequately with secularism.

4. It is a world in which *there is much of uncertainty and confusion as to the real purpose and the proper direction of life.* The life and work of the Attic poet Aristophanes are for the most part an unknown land to me. My understanding, however, is that he was very conservative and anything that suggested change was very distasteful to him. One phrase has come to us from him that is very suggestive. It is this: "Whirl is King, having driven out God." If Aristophanes were living in today's world he would probably commit suicide or have to be committed to a lunatic asylum. A letter in a recent issue of the London Times describes the "Modern Mind" as follows: "The Modern Mind casts all its judgments in the form, I being what I am, and the evidence being what it is, am more or less strongly disposed to hold as a provisional hypothesis, that A is B. But I know from experience that in my attitude to evidence there is often a disturbing element, emotional, nervous, or traditional, which may exist unobserved. I know, too, that the volume, quality, and clarity of evidence are constantly altering. I expect, therefore, that my hypothesis will be in continual flux: I see no reason to suppose that I shall ever reach a hypothesis which I can feel to be more than provisional; I left the craving for certitude in the nursery; and, like Dr. Arnold, of Rugby, I come down to breakfast every morning rejoicing that every question is an open question."

The paraphrase of this statement by the British writer who quotes it in the *British Weekly* of July 15 is too clever to omit, though it may have no immediate connection with the point under consideration. It is in these words: "I, be-

ing what I am, and the evidences being what it is, am more or less strongly disposed to hold as a provisional hypothesis that I am in love with my wife. But I know from experience that in my attitude to the evidence there is often a disturbing emotional element. I know, too, that the volume of the evidence is constantly altering. I expect, therefore, that my hypothesis will be in continual flux; I see no reason to suppose that I shall ever reach a hypothesis which I can feel to be more than provisional. I left the craving for certitude in the nursery, and like Dr. Arnold, of Rugby, I come down to breakfast every morning rejoicing that every question is an open question." Surely in such an atmosphere "Whirl is King." Nor is this confusion of ideas and ideals confined to any particular section of the world. In the recent Oxford Conference Dr. Timothy Lew said it would be tragic should the conference fail to bring new light to simple and bewildered folk in China. The education provided for today's world must deal with a world that is in great confusion.

5. Today's world is a world that *despises sham: has a supreme contempt for hypocrisy* and that *demands genuineness in every sphere of life.* Several generations of constant gazing through the microscope and through the telescope has produced a frame of mind in the peoples of the earth that demands that men see clearly all that can be seen, and then that they report accurately and honestly what they saw. The bearing of this frame of mind on the education that should be provided for today's world is too apparent to call for elaboration.

6. It is a world in which *hosts of serious-minded people—old and young—are honestly and earnestly trying to discover or rediscover, as the case may be, some eternal verity or verities, if there be such, that will challenge the best that is in them for life, for death* (if need be), *and for eternity.*

Dr. Halford E. Luccock in his *Contemporary American Literature and Religion,* has given to us a very sordid description of the literary output in America for the past quarter of a century or so. The poison and worse than poison, that has been thrust into our people through eye

gate, ear gate, nose gate, and every other gate that could in any way penetrate to the inner sanctuary of the soul has brought to us a sad harvest. Such teaching has brought a large part of our people dangerously near to that pathetic state described by Saint Paul as "having no hope, and without God in the world." These are the people described by Dr. Walter M. Horton as being "so completely self-centered as to be incapable of disinterested loyalty to anything, or so completely disillusioned that they have nothing left to live for." Who wonders that many are puzzled to know whether life is a tragedy, a comedy or something else for which our language furnishes no sufficient word for description? But in spite of all this, unless I am greatly deceived, there is a rising volume of protest against all this vulgar paganism and also an increasing longing for something better. Look, for example, at the surprisingly enthusiastic and hearty response to the Preaching Mission of last fall. Look also at those twelve hundred young people assembled in Milwaukee on July 2 to 5 of this year. They were there from twenty-four states. The brewers of the city offered them free beer, but those young people declined, assuring the brewers that they were there on business for their King. Look also at the slogan of the general youth movement—"Youth building a new world." An important factor in today's world is surely to be found in this desire on the part of a host of people to find the better way. Nay more: they are in quest of the best, even a face to face, first-hand knowledge of God.

Surely, we must see in all this an unprecedented challenge to every educational agency and institution throughout the earth. It is nothing less than a call to inaugurate a new era in the life and history of the human race. It is a call to lay the foundations for a structure that shall be no less than the realization of that all-comprehensive ideal of Jesus which He characterized over and over again as "The Kingdom of God." Who is sufficient for these things? And what is the education that is needed in the face of such a task?

The Education that is Needed

We have noted six marks of the education that such an age calls for.

1. The education for to-day's world must, first of all, *seek to tell the truth, the whole truth, and nothing but the truth.* It has been noted in the description to today's world given above that the scientific attitude of mind has created in all serious-minded people a contempt for sham, for evasion, for insincerity, and for any attempt to lead people away from the simplest reality. Few things can do more to create a cynical attitude toward life than for people to awake to the fact that they have been misled by their teachers. Such a discovery was bad enough when the teachers involved were ignorant because they had no opportunity to know better. If the lives of such teachers had been characterized by sincerity, sympathy, open-mindedness, and a desire to teach only truth, the later discovery of mistakes on their part is not so serious. But for teachers who had an opportunity to know better and failed to make use of such opportunity through prejudice, through laziness, or through careless indifference, to mislead people as to the real facts of life is to create in such people a reaction that, to say the least, is liable to kill in them all real interest in the search for truth. When, however, a teacher really knows better and deliberately leads his followers astray from strict truth, he will soon or late be despised by those whom he has thus misled and be held in supreme contempt by them. These statements refer not simply to the individual teacher, but also to any one or to all three of the great institutions engaged in the work of education—the home, the church, the school. One of the most well-informed, broad-minded, sympathetic and thoroughly Christian men that I know said to me within the last month that he was very much afraid that just such a catastrophe awaits many of the finest and most capable young people of this generation. I am bringing no accusations against any person or any group of persons, but

I am saying that all of us need to take heed at this point that we take every precaution that we teach only that which is true, and that we try honestly and sincerely to teach the whole truth about any subject that we pretend to teach. Without such a purpose I would raise the question as to whether any person or institution has any right whatever to pretend to teach.

2. Today's world calls for a type of *education that is catholic in the richest and best sense.* Some one has said that the college should teach something about everything and the university should teach everything about something. By the word "catholic" I mean a good deal more than is involved in either or even in both of these phrases. I have in mind an education that touches and brings to their highest capacity every part of every man, and at the same time puts men into touch with all their fellow human beings in the richest and most vital sense possible. The education thought of here has reference to one's attitude, spirit, outlook, purpose and ideal as much or more than to any mere development of his powers, however important that may be. No word that is said here is meant to reflect in the least on the work of our training schools, fitting schools, professional schools, or anything else. The primary aim of education is the development and enrichment of manhood and womanhood, and then the proper integration of that manhood and womanhood with the totality of God's universe. This is "totalitarianism" at its best. On last January it was my privilege to attend the annual meeting of the Church Boards of Education in Washington, D. C. In that meeting Dr. William E. Hocking and others called attention to the emphasis that President Hutchins is placing on the aspect of education here under consideration. I think I am perfectly safe in saying that it was the conviction of those in attendance upon that meeting that special training for a "job" or even for the more dignified name of a profession is not to be thought of as education in its deeper and more vital sense. Dr. Hocking went as far as to say that he thought every col-

lege student should have two courses in philosophy. The first should be a preliminary course at the beginning of his college career in which the student would be brought to see something of the unity and the wholeness of what is ahead of him, and then another course toward the close of his college life in which he would be brought to relate what he has done in his formal scholastic training to life as a whole. Surely today's world calls for an education that fits people in capacity, in sympathy, in purpose to be citizens of God's universe. The education that I would insist on is education that would say to people: "Hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole of man." This is catholicism spelled with a small "c." And education that pursues such a purpose with such an end is catholic education in the real sense of that much-abused word. Today's world calls for that kind of education.

3. Today's world calls for an education that *finds in each human personality an ultimate and entirely sufficient end in itself.* This statement carries with it at least five things: (1) it is the birthright of every human being born into the world to have an opportunity to bring out and express in his life the best of which he is capable; (2) for any individual to forfeit this birthright is the worst form of treason to the Creator; (3) the most important and the most rewarding task committed to any life is that of helping others into a realization of this happy birthright; (4) the exploiting of one human being by another is a crime against the deepest reality of the universe; (5) to place a stumbling block in the way of any person's development and enrichment of personality is to call down upon the one who does so the condemnation of him who said that "it is profitable for him that a great millstone should be hanged about his neck and he should be sunk in the depth of the sea" (Matt. 18:6).

4. Today's world needs an education that *helps people to see and appreciate the deep and rich meaning of life.* The Incarnation, the Death, and the Resurrection of Jesus Christ,

our divine Lord, have created for people possibilities that could never have been dreamed of otherwise. These possibilities are of two kinds: (1) those that pertain to personal and inner development and enrichment; and (2) the same facts have placed into the hands of men a lever for helping others that could not have been made possible any other way. To lead people to see and to make use of the implications of Christ's presence and work on the earth, will be to bring back that "lost radiance of Christianity" which Dr. L. P. Jacks laments with such poignant regret. To help people into such a vision and to the formation of such a purpose will also do more than can be done in any other way to help them into a happy and profitable use of the vast amount of leisure that the use of modern machinery has thrust upon us. The education that fails at this point will fail to meet one of the most vital and pressing needs to to-day's world.

5. Today's world calls for education that *recognizes man's life in the flesh as being only the prelude to the larger, richer and infinitely more meaningful life* in the eternal spirit. The word "prelude" here suggests that life in the flesh and life in the spirit are not two separate and distinct lives, but that they are really one. The Great Teacher never tries to prove that men are to live after death. He treated people always as living in the immediate presence of God and represented the privilege of fellowship with the Eternal through faith as always a present and perpetual opportunity held out to men. Eternal life with him was not merely endless existence. It was a quality of life acquired through fellowship with God in Christ. "This," said he, "is the eternal life, that they know thee the only true God, and Jesus Christ who thou didst send" (Jno. 17:3). In my judgment our education has blundered greatly at this point. Our hymn books, our prayers, our printed rituals, our interpretation of the Scriptures have created an atmosphere of expectancy with reference to the far distant future, largely to the neglect of the vital truth of God's immediate presence and of the happy privilege of direct and present fellowship

with Him. Until this tendency is corrected we may expect our education to be one-sided, partial and inadequate as a preparation for the fearful strain brought upon men by their enlarged conceptions of the universe about them, and by the complicated intricacies of our modern civilization. There is a quaint figure of speech in the prophecy of Isaiah which suggests the defect in the education to which I am alluding. It says: "The bed is too short for a man to stretch himself on it; and the covering too narrow for him to wrap himself in it" (Isa. 28:20).

6. All that has been said so far in trying to describe the education that is needed in today's world brings us around to this final suggestion that *it should be education that is centered and grounded in the risen and ever-living Christ.* The remark attributed to Lloyd George some years ago that it was either "Christ or chaos" for the world is still quite pertinent. The fact is that, like all great truths, this statement stands for all time. When our Lord had about completed his great discourse in which he laid down the fundamental principles of the Kingdom of heaven (which means the fundamental principles of life) and came to make his application, he did so in these words: "Every one, therefore, that heareth these sayings of mine, and doeth them, shall be likened to a wise man who built his house upon the rock: and the rain descended, and the floods came, and winds blew, and beat upon that house; and it fell not: for it was founded upon the rock" (Matt. 7:24-25). When such a center of moral gravity has been discovered, as is claimed here for the principles set forth in this Sermon on the Mount, surely any education that seeks to lay fresh foundations for life, as education in today's world must do, should seek to ground itself in these principles. When we think, moreover, of the men in the past who have been creators of new civilizations, and of how these men found their inspiration, their power and their guidance in what they believed was the presence and help of the living Christ, we are brought to feel again that today's world needs very much just such

men to re-lay its foundations in truth, in justice, in love. I have in mind here such men as Paul of Tarsus, Augustine of Hippo, Francis of Assisi, Martin Luther, John Wesley, and Walter Ransenbusch. Where these men have touched the world it has taken a new start for good. And they would all subscribe most heartily to Paul's pregnant statement: "I have been crucified with Christ; and I no longer live; but Christ lives in me; and the life which I now live in the flesh I live in the faith of the Son of God who loved me and gave himself for me" (Gal. 2:20). In one of the really worth-while hymns of the church we have these significant lines:

"Blessings abound wher'er He reigns;
The prisoner leaps to lose his chains.
The weary find eternal rest,
And all the sons of want are blessed."

The education that is needed in today's world is education that finds its center, its direction, its purpose, its life in him who "was with God," who "was God," through whom "all things came into being," "in whom was life,"' and whose "life was (and is) the light of men" (John 1:1-4). In the midst of even such a world as we have about us today, if we have the kind of education that I have tried to describe, we can march forward into the future singing

"Lead on, O King, Eternal,
The day of march has come,
Henceforth in fields of conquest,
Thy tents shall be our home.
Through days of preparation,
Thy grace has made us strong,
And now, O King eternal,
We lift our battle song."

The Jewish Day of Atonement.

Jacob Gartenhaus, Home Mission Board, Atlanta, Ga.

The Day of Atonment—the most solemn of Jewish holy days—falls on the tenth of *Tishri,* about September. The provisions for this "aweful" day, as it is usually called by the Jews, are to be found in Leviticus 16; 23:26-32.

Aaron, the Hight Priest, was commanded to put on his holy garments and take a young bullock for a sin offering, and a ram for a burnt offering; and also take two kids of the goats for a sin offering, and one ram for a burnt offering. First he was to offer the bullock for a sin offering for himself and his house. Then he was to take the two goats and present them to the Lord before the door of the Tabernacle, casting two lots upon them—one lot "for Jehovah," which he offered as a sin offering, and the other "for Azazel" (scape goat), which was presented alive before the Lord. Aaron laid his hands upon it confessing all the iniquities of the children of Israel, thus transferring, as it were to the animal the transgressions of the people. Then it was led into the wilderness by a man so that it could never return. The blood of the bullock was sprinkled upon the mercy seat seven times. And the goat, which was a sin offering for the people, was killed and its blood taken within the veil and sprinkled upon the mercy seat as was the blood of the bullock.

This day was to be a Sabbath of rest when the people were to abstain from all work and afflict their souls. The importance of the day is seen in fact that only on this occasion was the high priest permitted to enter the Holy of Holies.

Year by year, from age to age, this ordinance of God was kept most scrupulously. The simple Tabernacle gave place to the more magnificent Temple, but this atonement rite continued as ordained of old. There was no justification by their own merits, or the mreits of their fathers; the sacrificial victims offered were the only means of an atonement for the expiation of human guilt.

But with the destruction of the Temple, the appointed sacrifices ceased and Israel "scattered and peeled," witnessing the terrible consequences of sin without any atonement; then rabbinical Judaism interposed, substituting the doctrine of merit, declaring that penitence, prayer, alms giving and fasting meet God's requirements for atonement.

"At this time, when there is no temple, and we have no altar, there is no atonement but repentance. Repentance atones for all transgressions, yea, though a man be wicked all his days, and repent at last, none of his wickedness is mentioned to him, for it is said, 'As for the wickedness of the wicked, he shall not fall thereby, in the day that he turneth from his wickedness.' (Ezek. 33:12). The Day of Atonement itself also atones for them that repent, for it is said, 'For on that day he shall make an atonement for you.' (Lev. 16:30). Hilchoth T'shuvah, c. i:2: That the exile atones for iniquity (Berachoth, fol. 56, Col. 1); the Death of the righteous (Moed katon, fol. 28, Col. 1; Man's table (his hospitality) makes atonement for him (Berachoth, fol. 55, Col. 1)" Chaguigah, fol. 27, Col. 1.

Elaborate ceremonies and customs have been introduced. The Day of Atonement is preceded by a solemn season of ten days, beginning with New Year's Day (the first of *Tishri*), a season of repentance and prayer. To the daily prayers are added *Selikhot*, special invocation for forgiveness, usually held at midnight or in the early morning. Some congregations, notably the Sephardic, begin the solemn season with the first day of *Elul*, and it is continued throughout the month until New Year's Day, and then to the Day of Atonement. The Sabbath between New Year's Day and *Yom Kippur* is called Sabbath of Penitence. The fourteenth chapter of Hosea, beginning with verse 2: "Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips," is ceremoniously read in the synagogue. The rabbis deliver special sermons of exhortation, Psalms are repeated and devotional books read. It is a Sabbath

of introspection and stock-taking of sins and merits, all in preparation for the great and "aweful" day.

New Year's Day, the first of the days of repentance, is considered the annual day of judgment when all creatures pass in review before the searching eyes of Omniscience. The Divine Judge receives on that day a detailed report of every creature from Satan, arch fiend and accuser; but the good angels, on the other hand, plead their cause before the august tribunal. The *sound of the shofar*[1] during this season is intended mainly to remind the Jew of the Day of Judgment and stir up in his heart contrition and penitence. The rabbis have counted ten reasons for the blowing of the *shofar*. It reminds of: 1. Creation; 2. Repentance; 3. Revelation on Sinai; 4. Phophecy; 5. Destruction of Temple; 6. The sacrifice of Isaac; 7. Danger impending; 8. Day of Judgment; 9. Redemption of Israel; 10. Resurrection.

According to the Talmud three books are opened in heaven on the New Year, wherein the deeds of every human being are minutely entered. The fate of the thoroughly wicked and of the thoroughly pious is determined on the spot. The destiny of the intermediate class is suspended until the Day of Atonement when their fate is sealed. The following presents to us the scene of this judgment:

> "God, seated on his throne to judge the world, at the same time Judge, Pleader, Expert, and Witness, openeth the Book of records; it is read, every man's signature being found therein. The great trumpet is sounded; a still small voice is heard: the angels shudder, saying, this is the day of judgment; for his very ministers are not pure before God. As a shepherd mustereth his flock, causing them to pass under his rod, so doth God cause every living soul to pass before him to fix the limit of every creature's life and fore-ordain its destiny. On New Year's Day the decree is written; on the Day of Atonement it is sealed who shall live and who are to die . . But penitence, prayer, and charity may avert the evil decree." (Jewish Encyclopedia Vol. II, p. 286.)

It is therefore desirable, the rabbis teach, to multiply good deeds before the final account on the Day of Atonement.

The pious Jew, who is familiar with God's requirement for atonement, failed to be satisfied with these substitutes and wanted something that would more resemble the ancient sacrifices, so the practice of sacrificing a fowl was introduced. On the day preceding the Day of Atonement, the male takes a cock, the female a hen (and a pregnant women both a cock and a hen) and recites the following:

> "The children of men that sit in darkness and the shadow of death, being bound in affliction and iron; he brought them out of darkness and the shadow of death, and brake their bands in sunder. Fools, because of their transgressions, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gate of death. Then they cry unto the Lord in their trouble; and he saveth them out of their distresses. He sendeth his word, and healeth them, and delivereth them from their destructions. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! (Psalm 107.) If there be for him an angel, an intercessor, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit; I have found a ransom (John 33:23)."

Then he swings the fowl around his head and says, "This is my substitute; this is my commutation. This cock goeth to death but may I be gathered and enter into a long and happy life and into peace." He then lays his hands upon it as the hands used to be laid on the sacrifice, after which it is sent to the slaughterer.

The writer recalls how scrupulously he carried out this awe-inspiring practice. This proves the deep-rooted conviction of the heart of the pious Jew that it is the blood that maketh an atonement for the soul (Lev. 17:11), and that without the shedding of blood there is no remission from sin. The Mosaic law has taken too deep a hold on him for him

to rest satisfied with anything short of actual sacrifice. But even that does not satisfy the Jew's yearning for assurance of divine forgiveness and he undergoes a whole series of rites and ceremonies in the hope that some or all of them will have the desired effect, and his sins will be washed away.

One of these rites is called "*tashlikh,*" ("thou shalt cast"), because of a passage in Micah, 7:18-20: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou has sworn unto our fathers from the days of old." The whole congregation—men, women and children—walk out (on the afternoon of New Year's Day) to the bank of a river, lake or sea, reciting certain prayers, and shaking out their "pockets of sins" and casting them into the water.

With a great many Jews it is customary to visit the Jewish cemetery and exhort the dead relatives or saintly people to intercede before the throne of mercy in behalf of the supplicants.

The Hassidim (a certain sect which in Eastern Europe has thousands of followers) usually go to their respective rabbis (whose residence is often in a distant town) and spend the high Holy days in the hallowed atmosphere of the rabbi, where the evil one has no, or very little, power. These rabbis are considered as most potent intermediaries between their followers and God on high, and their prayers are sufficient to get absolution for all adherents.

Since the Day of Atonement does not atone for transgressions one commits against one's neighbors, if he has sinned against his neighbor in words, he must conciliate him by personally apologizing; if he owes debts, they must be settled satisfactorily; if one whom he had offended has died,

he should bring ten men and all assemble around the grave and say: "I have sinned unto the God of Israel and to this man (name) have I sinned," to which the others respond: three times; " Thou art forgiven." He should walk barefoot and also detail the offence if it is not a shame for the dead. If the grave is beyond a certain distance he need not go there himself but may send another who takes ten men with him and says: "I am the agent of this one (name) who publicly confesses and who sent me to beg for forgiveness for his sins, etc."

Another means of expiation for sin is to visit the synagogue on the eve of the Day of Atonement and prostrate oneself on the floor and receive forty stripes save one at the hand of a neighbor as a penalty for sin, according to Deuteronomy 25:3, while reciting the confession of sins. It is also mandatory for one to immerse himself during the afternoon on the eve of the Day of Atonement. Then the head of the house lights the two candles which he has provided, one for the home and the other for the sake of the souls of his deceased parents to atone for them; these burn the entire twenty-four hours.

Toward evening the final meal before the fast is partaken of, when parents bless the children, and each wishes for the other that he may be sealed for a happy life. Following this the head of the house proceeds to the synagogue wearing a "kittle," or white shroud—the garment of the dead. One can imagine the intense awe these many white shrouds inspire in the entire synagogue.

Here he will enter into the five services of the Day of Atonement: 1. Evening prayer, *Ma'arib,* recited on the eve of the tenth of *Tishri,* after sunset, when the day begins by Jewish reckoning. 2. Morning prayer, *Shacharith.* 3. The Additional, *Musaph.* 4. Afternoon prayer, *Minchah.* 5. Closing prayer, *Ne'ilah.* The last four services are held without interruption, from morning to sunset, on the tenth of *Tishri.*

Perhaps the most solemn service of the year is the evening service of the Day of Atonement. Everyone that has

even a spark of Judaism left in him will try to move mountains in order to be present in the synagogue which is thronged with worshipers. The indifferent, the skeptic, the agnostic are drawn by an irresistible force in village, town or city, wherever he lives, even in India or China.

The opening prayer is called *Kol Nidre* (all vows) which is chanted in a plaintive and touching melody, in a moaning and soft, sighing tone, gradually increasing in volume; and as it begins a great sense of awe passes over the congregation, which is equalled or is excelled only by the *Shema*.

"Kol Nidre, masterpiece of art,
Thou outcry of a weary heart,
Sublime, seraphic, seems to me
The sweetness of the melody.
No other song is held so rich,
And none may ever so bewitch
Like thee—for magic is thy spell
O hymn of Israel."—M. Osias

When translated literally the *Kol Nidre* becomes a mere jargon of legal terms and phrases, unappealing and, ethically, even objectionable, and for this reason some of the rabbinical authorities opposed its introduction. However it took such a hold on the people that it was allowed to remain. The *Kol Nidre* is composed of the following words which are repeated three times, and which seem to mirror the body and soul of the historic Jew:

"All vows, obligations, oaths and anathemas, whether called *'Konom,' 'Konas,'* or by any other name, which we may vow, or swear or pledge or whereby we may be bound, from this Day of Atonement until the next (whose happy coming we wait), we do repent. May they be absolved, forgiven, annulled, and void, and made of no effect; they shall not bind us nor have power over us. The vows shall not be reckoned vows; the obligations shall not be obligatory nor the oaths be oaths."

The anti-Semites have frequently referred to this as proof of the untrustworthiness of an oath taken by a Jew.

The origin of this prayer is disputed by some Jewish authorities. It has been said that many Jews were forced to foreswear their allegiance to Judaism and disavow their belief in the various dogmas of the synagogue, or suffer the consequences, and on the Day of Atonement they secretly assembled and renounced them, affirming their undying allegiance to their God and his law.

Many of the worshipers remain in the synagogue all night for meditation and prayer. Those who do not, return to the synagogue early in the morning, remaining with the others until sundown. During this day some of the most touching and heart-rending prayers are offered. To quote one or two:

"Our God and God of our fathers, let our prayer come before thee; hide not Thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before Thee, O Lord our God, and God of our fathers, we are righteous and have not sinned. Yea, verily, we have sinned.

"We have trespassed, we have been faithless, we have robbed, we have spoken basely, we have committed iniquity, we have wrought unrighteousness, we have been presumptuous, we have done violence, we have forged lies, we have revolted, we have blasphemed, we have been rebellious, we have acted perversely we have transgressed, we have persecuted, we have been stiff-necked, we have done wickedly, we have corrupted ourselves, we have committed abomination, we have gone astray, and we have led astray,

"May it then by Thy Will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions.

"For the sin which we have committed before Thee under compulsion, or of our own free will:

"And for the sin which we have committed before Thee in hardening of the heart:

"And for the sin, etc.

"For all these, O God of forgiveness, forgive us, pardon us, grant us remission."

The closing prayer, *Ne'ilah,* is the most solemn of all the prayers. It is said by every Jew with his last breath at the point of death. Here it is:

"Hear, O Israel: the Lord our God, the Lord is One." This is followed by: "Blessed be his name, whose glorious kingdom is for ever and ever," which is repeated three times. Then comes, "The Lord he is God," which is repeated seven times. After this the *Shofar* is sounded, bringing the Day of Atonement to a close.

It is believed that the Gates of Heaven leading to the Throne of mercy stand open all that day, and towards evening they are slowly closed, this time of closing, *Ne'ilah,* is used as a final appeal for atonement. This service, which lasts for a long hour, is performed standing, with most pathetic, heartrending sounds and sobs, accompanied by loud wailing and crying that bursts through the partition that separates the women from the men worshipers.

On the Day of Atonement, eating, drinking, bathing, wearing shoes, unless made of cloth, is forbidden. If a question of injury to the child arises, a pregnant woman is allowed to dip her finger in soup for a drop and apply it to her mouth. If that does not stop her discomfit, she may be allowed to have as much as she needs.

It is nothing short of tragedy to think that the people whom God has singled out as his light-bearers, called and trained to be the teachers of mankind of the essential truths of pure religion, should content themselves with empty ceremonies which at most are but a shadow of the true sacrifice.

"Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain:
But Christ, the heavenly Lamb,
Takes all our sins away."

Expository.

The First Catholic Version of the Greek New Testament in Portuguese.

W. C. Taylor, D.D., Secretary for South America, Foreign Mission Board, Southern Baptist Convention

In the mountain town of Petropolis, once summer residence of Emperor Dom Peter II, there has appeared a work of note. For the first time in the world's history there has been published a Roman Catholic version of the Greek New Testament in Portuguese. The author is Dr. Hubert Rohden. The *"Imprimatur"* comes from Friar Osvaldo Schlenger, O. F. M., and a commission of the Bishop of Nictheroy, small capital of the state of Rio, acress the bay from Brazil's great metropolis and seat of the diocese of which Petropolis is a part.

The translation is a work of gratitude, undertaken in 1933, a lucrative " Holy Year" of the Papacy, but not approved till 1934 and published later. The first statement is this: "The year 1933 marked the passing of the nineteenth centenary of the greatest happenings of the Catholic religion, and indeed of all civilization's history, to-wit: the institution of the Eucharist, the Holy Mass, the priesthood, the confession; the suffering, death, resurrection and ascension of Jesus Christ; the coming of the Holy Spirit and the official promulgation of the Catholic Church." Classifying, indiscriminately, these events as "the foundation and crown of Christian civilization the world over," the author dedicates his work as a monument marking this 19th centenary of things so dear, adding: "It is lamentable, profoundly lamentable, that many Catholics are almost entirely unacquainted with the divine message of redemption . . . to the hour of their death the book most worthy of being read and meditated continues to be a land never penetrated by

very many (muitissimos) Christians . . The Gospel should be the *vademecum,* inseparable from every disciple and sincere friend of Jesus of Nazareth."

In a series of six introductory rules for reading the Bible we find this: "Never forget that the Catholic Church is the only legitimate deposit of the divine revelation, that its interpretation infallibly gives the exact meaning intended by God."

The Greek text of "Nestle and Vogel" is followed. That a priest in Brazil should do that is a great landmark in progress and enlightenment. There have been Portuguese Bibles for centuries but hitherto all were translations of the Vulgate, except those of the Bible Societies. There are three modern, Catholic versions of the New Testament, two very recent. But this is the first to go directly to the original, though the Franciscans published the meaning of the original, when different from that of the Vulgate, in footnotes, a decade or more ago. This version aims to give the straight rendering of the Nestle Text, though not always our Nestle's text, as I note in Math. 18:15 he translates εἰς σέ. His rule, however, is to translate the Greek text before him and where the Vulgate is different add its words translated, in parentheses, with a plus or minus sign. "For liturgical functions and official acts the Vulgate text is prescribed; for other purposes, the use of other texts is freely permitted, if genuine and authentic. For the Word of God is one only, and the diversity is, generally, not in anything but the manner of speech or external form." This seems to dispose of the classic apologetic against the Bible Society versions which used to cover them with abuse as "false Bibles."

Each book of the New Testament has notes of introduction. It is affirmed unhesitatingly that all the New Testament was written in Greek except the first Gospel. Matthew is declared to have been written in Hebrew (Aramaic), and the Aramaic identity of the word *Peter* and *stone* seems to be the great attraction of that theory. But

it is hastily added that the Greek Matthew is identical with the Hebrew and very early superseded it, being known to the writers of the first century. Matthew is dated at 50 A. D., and from Palestine, but as published in Rome in 61-67, "when Peter and Paul were founding the church there." The Biblical Commission of the Papacy is cited, in its report of 1911, as authority for these opinions.

Mark is declared to have been written between 50 and 60, Luke in 62-63. The Virgin is the writer of the *"Magnificat."*

John is declared to have remained in Jerusalem till the death of the Virgin Mary and to have written his Gospel after 67 A. D.

The passage in Mark 16:9-20 is recognized as absent from the oldest MSS but is held to be also a writing of Mark. John 7:53 to 8:11 is not defended, but mentioned as being in the Vulgate. Augustine and Ambrose are cited as attributing its omission from the Greek texts to the possibility of "ambiguous interpretatons" of the passage!

Luke is thought to have been a convert from paganism soon after the death of Stephen, and to have been one of the early evangelizers of Antioch before the coming of Barnabas and Saul. The reason why *"The Acts"* stops where it does is very simple. Theophilus lived in Rome and knew the rest of the story after Paul's arrival as a prisoner. Paul was freed and made further journeys, between imprisonments, to Spain and Asia.

Paul was born in the year 3 of our era. His epistles "fall in the order of the prestige of the Christians addressed," as they are in our canon. Rome, of course, first of all. One wonders if Corinth or Galatia were above Ephesus or Philippi in prestige. Rome is declared to have received the Gospel directly from Palestine soon after Pentecost but Peter is said to have left Palestine in 42, becoming the "founder," and later on Peter and Paul are jointly founding the church in 61-67. The publishing of the synoptic Gospels in Rome at this time seems to be considered an event in the "founding," or an accompanying phenomenon. So the "founding"

of a church is a complex idea, can spread over a quarter of a century.

The north and south Galatian hypotheses are mentioned, the former favored. *Ephesians* is held to be a circular letter to the subordinate—or branch—churches around Ephesus as well as to the mother church of Asia.

The "Biblical Commission" of the Vatican is cited, as of June 18, 1915, warning interpreters against the idea that Paul in 1 Thes. 4:15, expressed a conviction that the second coming of Christ was imminent.

As to the Epistle to the Hebrews, it is held that Saint James the Less had been the "chief and sustainer" of Palestinian Christianity till his martyrdom in 62. Paul, at this terrible juncture, is supposed to have prepared a theological tract for neophytes, in the year 63, thus arising the difference in style from Paul's other epistles. The Bible Commission says the epistle is Paul's, though perhaps "not written with his own fist."

James, author of the Epistle of that name, is the apostle James the Less, son of Alpheus, cousin ("brother") of our Lord. Roman criticism thus eliminates from early Christian history the Great James whom we know as Mary's son, author of perhaps the earliest canonical writing of Christendom, and bishop in Jerusalem and president of the Antioch-Jerusalem conclave of Acts XV. The epistle is supposed to have been written in 48, to Jewish-Christian churches in and around Palestine.

I John 5:7 is definitely repudiated as belonging neither to the ancient Greek nor earlier Vulgate, and is, too generously, put aside as a mistake of some unknown scribe.

The Translation is in easy, modern Portuguese, in the latest official spelling. We read "new Testament," names of apostles often without the title "saint," such modern adjectives as *'Efesine,'* along with *Ephesian,* and there are revealing headings of paragraphs. Priests in Brazil have been using an Italian version of Dr. Robertson's Short Grammar, and one senses their debt to our great scholar at many points. Here are a few citations:

"Do not remain in debt for anything, except in mutual charity," in Rom. 13:8, shows a grasp of the original almost no other translation that I know can equal. Certainly the Bible does not forbid contracting debts, but warns us to pay them, not to *keep on owing.*

On occasion, a priest may render a service to the Holy Mother Church, in such a privileged position. 1 Peter 5:1 has the title: "The celestial glory" and runs: "To the presbyters among you plead I, a companion of (advanced) age," instead of "co-presbyter," or "fellow elder." Whereas 5:5 runs: "This also, you who are younger submit yourselves to the presbyters," which means priests, in Roman terminology.

"Genealogical tree" are the first words of this translation of the New Testament. In place of *begat* we have the order of names inverted with the word "descends," to avoid the literal sense of the more usual word.

Luke 1:34 is rendered; "I do not recognize man." That is often cited all through the notes as a declaration by the Virgin that Joseph had accepted, before marriage, the Virgin's vow of perpetual virginity, and the birth narratives are bent to conform to this alleged vow. "These words mean that she saw in the person of Saint Joseph only the faithful Protector God had given her, but not her husband, in the natural meaning of the term" (p. 149).

In Math. 2:23 we have: "He shall be called a Nazarite." That is a common error in Roman Catholic writings in Brazil and, I believe, their older European authorities. There is an utter confusion in the clerical mind, still full of medieval cobwebs, as to the difference between Nazarene and Nazarite, and it has given us the long-haired, effeminate, medieval Jesus that multitudes adore.

Math. 6:1 reads, at the close of the verse: "Otherwise ye will not have merit, in the eyes of your heavenly Father."

The "Lord's Prayer" has: "Thy kingdom come to us." Math. 28:17 is translated: "Make disciples of all the peo-

ples, baptizing them . . ." it not being clear in Portuguese whether it is peoples or disciples who are baptized. It can be made clear, thanks to inflection indicating gender.

Dr. Rohden uses *penance* or *penitence,* instead of repentance, so far as I have noted, but, in the cognate verb, varies between the translations: be *converted, repent* and *do penance.* That is somewhat of an advance for a priest.

"You are on the go to search the Scriptures" is the idea of John 5:39.

Acts 2:38 is rendered: "Convert yourselves and each one be baptized and ye shall receive the pardon of your sins and the gifts of the Holy Spirit."

Acts 4:12 reads: "Nor is there salvation except in him: for under heaven there has not been given to men any other name in which it is licit to work out our own salvation."

Rom. 6:3 reads: "Peradventure are you ignorant of the fact that we all who were submerged in the baptismal water in Christ Jesus were submerged in his death? Yes, by baptism we were buried with him in death." The notes explain the language by the ancient prevalence of immersion as baptism.

Rom. 8:1 has the strange wording: "So, there no longer is found anything condemnable in those who are in Christ Jesus," giving the idea of innocence rather than justification.

Rom. 12:1 has "living holocaust," the exhortation in the next verse is "reform yourselves," instead of "be ye transformed," and in vv. 7, 8 we read: "whoever has an ecclesiastical *munus* (function or career) fulfill that function;" "he that giveth alms, give with simplicity," "he that is superior, be it with care." In Rom. 16:1, Phebe is said to be "at the service of the church." The note on Rom. XVI says we know only Phebe, Aquila and Priscilla in the long list of names and that they all indicate the flourishing of "the lay apostolate among the Christians in Rome."

The notes are often very helpful, often ecclesiastically tendential and blindly partisan, occasionally grossly in-

competent. Of the latter type is the remark about 1 Pet. 5:12, that "Silvanus and Silas were companions of St. Paul."

Each local church is spoken of as "a christianity," all through the book. The seven churches of Asia are called "seven christianities," each church a '*candelabrum*,' a chandelier, which is the proper conception. Ecclesiastical organization can group and lift aloft lights, but lights are in personality, redeemed and sanctified, not in the ecclesiastical organization.

"The seven stars are the respective bishops of these churches. They are stars because they spread abroad the effulgence of the divine revelation. They are guardian angels of the christianties."*

On the word bishop, in Acts 20:28 we read: "Means superintendent (the word he uses is the same we use for *mayor* of a city W. C. T.), guard, pastor. In the beginning there were still used promiscuously the terms 'presbyter' (elder, priest) and 'bishop': later on, this latter term came to be the official title to designate the holders of the episcopal function (*munus*)." In other passages, presbyter and bishop are declared identical, for the New Testament period.

John's baptism is declared to be symbolic of Christian baptism, whose institution is seen in Math. 28:19, and its administration as beginning in Acts 2:41.

As to Christ's coming to fulfill the Law, we read: "As the sunrise is not the abolition of the dawn, but rather its development and perfecting, so the new covenant is similarly like the midday sun of the revelations, dawning in the old covenant, the first rays of whose light began at the gate of Paradise and continued in a growing aurora through 4,000 years—till there appeared the 'light of the world,' Jesus Christ."

At the end of the book is a calendar of the Catholic year, with prescribed daily readings. Then there is a brief "con-

*Pleading only most limited acquaintance with the Portuguese the Editor suggests the possibility that the English equivalent may be 'Christian groups'.

cordance," so called. Rather it is a Catholic topical text-book with references as proof-texts. The cost of the book is near one dollar. A Nestle's Greek Testament costs a third as much, and Testaments from the Bible Societies in better type, printing and binding cost ten per cent of the price. So the book is an aristocratic venture. The last pages are given to advertisements of anti-Protestant books.

Yet there is a nation-wide crusade for teaching religion in the public schools of Brazil, many texts on religion are being prepared and one of these is a paean of praise of the Bible and urges reading Catholic translations with notes. We shall see fifty million Brazilians in a few years on their way to being potential Bereans. In that we *will* rejoice.

Holy Living and Divine Fellowship.

(I John 1:5-10)

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"If one would have fellowship with God," so in substance states the beloved apostle, "he must know who God is. For God can have only one nature; and those who would have fellowship with him must, as a requisite to enlarging fellowship with him, some progressively to partake of his nature."

I was reared in a Christian home. As a child at the knee of my mother, I was taught that God is, and that Jesus was his only begotten son, virgin-born, sinless, full of compassion, and that he died on the cross for my sins. My father, saint of God as he is, has given his life to this ministry, a poor country preacher, underpaid and overworked, but withal bearing his burden unquestioningly, and waiting upon heaven for reward.

But when days of adolescence came my youthful mind began to doubt. After all, is there a God? Is it possible that my parents are mistaken? No God can I see, and so easily and readily could all my doubts be dissipated if only He would speak from heaven. A Christian I was, through a youthful experience which I was not able to interpret; but none the less, I was a skeptic. It was only when manhood arrived, and responsibilities began to oppress, that I settled the question, so that God became increasingly real. God reveals himself, not to physical eyes, nor to physical ears, but to the eyes and the ears of the spirit.

"God is light," declares John. "The message which we received from Jesus so states." Perhaps the Master never said it in words. That he himself was the light, he distinctly declared (John 8:12), and John long ago had comprehended that Jesus was God manifest in the flesh (John 1:14). And thus it was obvious that, since Jesus had given revelation of the Father, the God of all time and eternity, the Creator

and Sustainer of the universe, was and is, Light, "without any darkness at all." Wherever there is light, there is God. Wherever darkness reigns, he is absent. Whether it be in the beautiful light of the sun, which he made, or the gorgeous coloring of the rainbow, the glory of a sunset, the mingling of colors and their transfer to canvas by the skill of the artist, there is a hint of his presence. No wonder it is that, amongst the beautiful cathedrals of Europe, where men worship God in much imperfection, a myriad geniuses in devotion have given their brushes to him! Wherever men's intellects are quickened, so that they comprehend God's blessings for men, hid from the dull through the ages, it is the blessing of light. All the world's intellectual progress, the ferreting out of the secrets of nature, and their turning to purposes of man's increasing enrichment of living, these, too, are the gifts of his hand. We do but "subdue" the earth, as he teaches us in Genesis.

It is not to be wondered at that education has ever followed in the wake of the Gospel. And even though the darkness of unbelieving teachers has oftentimes made it all but a curse, God reigns, and the true Light is progessively shining. Heathen nations but ape the blessings which he gives when they imitate Christian institutions of learning. But even so, they hasten the glory of his coming, in that, after a while, minds that now grope in atheism in Japan, and in China, shall be touched with the light of his Spirit, and, let us hope, 'a nation shall be born in a day.'

But greatest of all is the light which he has brought to men's spirits. For the greatest of all darkness is the darkness of sin. It is sin which has broken, for the race, its connection with God. The primitive pair in the garden, who transgressed the holy and loving prohibition of God, have brought unspeakable woe upon humanity; and not only upon humanity has the curse fallen; for even the placid and amicable attitude of the lower order of animal creation has been rendered savage because of it, so that "the whole creation groaneth together in travail even until now."

It was against this spiritual darkness that the Father, in love, sent his only begotten, virgin-born Son into the world, for a two-fold purpose: First, to show us in his person, his life and his teachings, the Father's will. Secondly, to make offering of his own body on the Cross as expiation for the sin of humanity, so that the human family individually might have opportunity for spiritual restoration to a divine fellowship with the Father through the exercise of a submissive and penitent faith in his Son.

Such a message of loving redemption is not a message of which the human mind can conceive. "The natural man comprehendeth not the things of the Spirit." So it is that John prefaces his announcement regarding the nature of God by stating that it is an announcement learned from Christ himself. The message of salvation through Christ is one which the Father, in loving pity and compassion, has revealed to men through his Holy Spirit. "This is the message," said the apostle, "which we have heard from him and announce to you."

Since God is unapproachable Light, the perfection of holiness, it follows, so the apostle would have us to believe, that, in order to enjoy fellowship with him, we, too, must partake of his nature. "If we should say that we have fellowship with him, and at the same time continue a walk of moral darkness, we lie," is his word, "and are not doers of the truth." The falsehood lies not only in the statement which we make. That, within itself, is manifestly false. But we also aggravate the falsehood by a constant false attitude toward it. We "keep on lying," says a progressive Greek present tense (ψευδόμεθα). Our lives are a living lie, even though we be professedly Christian. We assume two positions at once which are mutually contradictory. We occupy the impossible position of riding two horses which are going in opposite directions. One cannot possibly be Christian who refuses to give moral Lordship to God in his life. Such an one cannot possibly have received the divine nature within, which, after all, is the secret of our progressive growth into his likeness.

But the true preacher never ends a statement in the minor key. Some ministers seem never to be able to abandon it. John is a true preacher. So it is here, as in every other place where it becomes necessary for the sweet-spirited John to antagonize error. He faithfully points out the truth. If some, unfortunately, are false, one is thankful that all are not false. "If we are walking in the light,"—however imperfect the walk—" as he is forever in the light, we have an abiding fellowship among ourselves." One does not wait for the grave to experience heaven. For heaven is where God is, and God is ever with his own. Their sense of divine fellowship inspires their family to seek others of their kind. So there comes into being on earth a heavenly fellowship, earnest of the intenser joy of the celestial fellowship which shall be theirs for eternity.

And, too, a fellowship of faith with the Father serves to reveal to the Christian heart its innate sinfulness. For none of us has yet been able to walk in the perfect light. That we do see in Christ, the Revealer of God, and we want to be like him. Yet many of us walk as babes, haltingly, hesitatingly, and oftentimes falling into the mire along the path of light. Others—and they are the salt of the earth—have come to walk with sturdy tread and glowing confidence in the Christ who walks within them. Yet all of them alike realize that within themselves, frail creatures of flesh, in whom there still resides the blight of depravity, "there dwelleth no good thing." And the closer one walks to the perfect light, by inexplicable antithesis, the more sinful does he find himself to be. The more brilliant the light in which he walks, the more glaring appear his own moral imperfections.

But here, too, the Father is merciful. For not only was there for his children an initial experience of forgiveness; "the blood of Jesus his son continues to cleanse from all sin." The soul which, once for all, has found pardon, has not done with his need for the Blood. As it was through his Blood that life came, even so must it be with life's development. "Christ's blood cleanseth him constantly," as Bishop West-

cott has said, "and little by little from all sin." Our hope of perfection is not within ourselves. It lies in the merit of the Blood of Jesus. And, as the Old Testament teaches, "the life is in the Blood" (Lev. 17:2).

Nor for the Christian is the blood of the Redeemer to cleanse from sin's guilt alone. For sin is not only an overt act, a deed or a word, or even a thought. Sin is a disposition of heart. The heart of mankind without Christ is totally depraved. The Christian, in turn, even after his spiritual birth, finds within him the nature of Adam. Throughout his whole life on earth, he must struggle against himself. But growth in grace makes certain the gradual overcoming of the old nature, until—not certainly until the hereafter—the blood of the Cross shall have done its perfect work, and the believer shall be free from sin's indwelling presence. In regeneration, the believer is freed from sin's guilt and sin's penalty; in sanctification, he is gradually freed from its power. The glorious hope which is set before him in Christ is that finally he shall be freed from sin's presence.

In the succeeding statement, John addresses himself to those who might maintain that there is no sin principle within them. They deny that human nature is depraved. This, in our generation, is the damaging claim of evolution. Man is a beast; his ancestors were beasts. Man has no moral capacity, other than that imposed upon him by custom. He is not really responsible for his acts, however immortal they may be, since he is but giving vent to his animal nature.

One of the leading exponents of this theory is Monsieur Henri Bergson, the noted French philosopher, and father of the theory of "Creative Evolution." In his book on "Morals and Religion," he advances the theory that man, in his advance from beast ancestry, has found certain social customs to be for the best interests of the race. What we call morals, therefore, are no more than customs which the race has found beneficial. Because of their obvious beneficent nature, the race has trained each succeeding generation of children in those practices which have proved themselves

helpful. Constant training has resulted in the creation of certain moral habits, which account for the propensity to morals.

Bergson believes, furthermore, that the conscience is formed, as to its essential nature, by its surroundings. Thus the conscience of one who is reared in sordid surroundings will naturally be less sensitive than the conscience of one who is privileged to have a more moral environment.

Bergson reveals the fatal error of his entire philosophy when he asserts (p. 9): "To betray the confidence of an innocent soul opening out to life is one of the most heinous offences for a certain type of conscience, which is apparently lacking in a sense of proportion, precisely because it does not borrow from society its standards, it gauges, its system of measurement. This type of conscience is not the one that is most often at work."

Bergson's philosophy is specious, in that it embraces a half-truth. It is true that Christian parents endeavor to train their children to be moral. It is true also that actions repeated tend to become habitual. Thus there are many unregenerated people, strangers to grace, who live moral lives because of their training and the further fact that they fear the censure of Christian society. They are just as immoral as they dare to be, and no further. They do not know why they are moral. Should such an one be asked why he maintains his morality, to what end he is moral, he could furnish no answer. He is moral because he is moral, and there's an end on it. The Christian parent knows that when he trains his child to be moral because it is well-pleasing to the God who is revealed in Christ Jesus. The child does not understand this, and oftentimes asks "Why?" On account of his lack of spiritual experience, the parent cannot explain fully. But when the time comes when the child finds an experience of grace, he then begins to understand. Many of us who, in our childhood, resented the restraining hand of our parents, now rise up and call them blessed. They were of the salt of the earth.

Another heresy, almost as subtle, and which comes perilously near to John's classification, is the popular socalled "Christian Science," of which the late Mrs. Eddy is "father." This heresy would seem to be a lineal descendant of the ancient Gnosticism, which was prevalent in the day in which John wrote, and against which much of his argument is directed. Mrs. Eddy believed, with the Gnostics, that matter is entirely evil, and that God can have no fellowship with it. The Gnostics bridged the gap between God and matter by the creation of a system of "aeons," amongst whom they placed Christ as the last, the final connection between God and matter. Mrs. Eddy, on the contrary, finds a way out of the dilemma by denying the reality of the material. God is infinite mind, she believes, and that he has revealed himself as mind in Christ. Since mind is the only reality, all else is unreal. Sin and its consequences simply do not exist, and must be ignored by the Christian. Yet Christian Scientists continue to sicken and die, and to make laudable use of our hospitals. One cannot escape the inevitable by ignoring it, no matter how great a peace of mind he may find by such method.

Yet again does John turn to the positive. "If we continually confess our sins"—a life of constant prayer for forgiveness—"faithful he is and righteous, to forgive us once for all our sins as they occur, and to cleanse us from every unrighteous act."

John does not aparently deem it germane to consider what would be the consequences should the Christian refuse to confess his sins. For him, it would seem, such a state of mind on the part of a true Christian is unthinkable, impossible. The very fact of the implantation of the divine nature makes it impossible that the Christian should ever take the attitude that he does not need forgiveness.

Nor does he tell us how sins are to be confessed. We know that our first obligation is to confess them to God, since all sin is primarily against him. Then, too, one is justified in believing that, in cases where it will further the

cause of divine fellowship, one should confess his sins to his brother against whom he has sinned. Some Christian sects, however, have found endless confusion by a public confession of sins. A weak Christian, of those groups which too often consider their members as "sinless," has done impropriety with the wife of another. Conscience lashes him until he publicly confesses the sin, and the home consequently is broken up, and the eventuality may be murder.

One cannot be dogmatic here. The consequences of sin are irrevocable socially, and nothing on earth can undo them. As always, it would appear that good judgment would govern. Circumstances must govern cases. If both parties to the sin have ground to believe that confession would bring about reconciliation, then probably confession should be made. This writer confesses his ignorance on many things, and this is one of them. Many matters concerning the social consequences of sin can be ascertained only at the Great Judgment. But whatever the mode of confession, it is the penitent heart that counts. A penitent heart has a right to receive forgiveness, provided such forgiveness is not sought through one's own merits. God must maintain his faithfulness and his righteousness. He has promised forgiveness and cleansing to all who seek it through faith in the merits of the blood of the Saviour. He is compelled by his own righteous nature to grant it, as an act of his mercy, since Jesus has fulfilled for us, in his own life and death, all the requirements of the moral demands of the Father. Forgiveness and cleansing are thus extended to the penitent believer, and nothing in all earth, heaven or hell can stay the loving hand of the Father from bestowing them.

John now turns his attention to a third class of skeptics. "If we are among those who say, We have never been guilty of a single act of sin, it is a liar that we are making of him, and his word is not in us."

This class of skeptics, apparently, are the self-righteous. They recognize the fact of sin, its power in human affairs, but deny that they themselves are guilty.

The proponent of this statement commits the most heinous sin that is possible. All sin, to be sure, is unpardonable except through the Blood of the Cross. But the sin of self-righteousness dares to give the lie to God himself, since he hath concluded all under sin. Such a statement makes God a liar, not only in his statement, but also in his dealings with humanity. For that all humanity suffers the consequences of sin is apparent to the believer. Yet the arrogance of the self-righteous would dispute that God deals justly with men when he permits them to suffer the temporal consequences of sin. One who takes such a position is a rebel against God's righteous providence.

The further statement of John would, but for its effect on the self-righteous, be superfluous. It is manifest that the self-righteous have no communication with God. His "word" (the inward voice of his Spirit) has no place within their nature. It is an apparent fact, paradoxical as it may seem, that one may have grasped much of the truth of God intellectually, without a corresponding experience of the indwelling word. Many unsaved persons are orthodox intellectually. They believe in the Bible as the inspired record of God's revelation of himself to man; they believe intellectually in the Virgin Birth, the sinless life, the vicarious death, the bodily resurrection, the ascension, and the second coming of Christ for Judgment and eternal separation. All these great truths of the Scripture do they hold with their minds, even as do demons. But so far as their own spiritual experience is concerned, they have never come into vital contact with the Indwelling Word.

This assertion, apparently, John does not deem it worth while to answer. Indeed, any answer which he could make would be foreign to the spiritual understanding of these sinners. So, in the beginning of the succeeding chapter, he turns his thought again to the case of the believer and his age-long struggle against sin.

Under Orders.

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Part I. Dual Functions of the Messiah

God is love and truth, and his laws are enforced by what he is rather than by an arbitrary power. The giving of life is the highest law that we know and the law of life is made manifest in overcoming death. When one turns his heart towards God, he looks to freedom and life; but those who travel this road must learn how to avoid the crossroads which lead to death. Here we need control and unity so that there may be balance and harmony in the processes of our life on earth. Then, even Jesus Christ lived under orders while He walked upon the earth.

This is the only way to have one God in the Trinity. Even here we see laws and commands, but this is the human way of expressing relationships where there are higher and lower realms concerned. The Lord Jesus stood within two realms when he prayed in the garden of Gethsemane. He stood on the plane of justice when he prayed: "My Father, if it be possible, let this cup pass away from me," (Mt. 26:39). The Lord Jesus had a right to stand on this plane and make this prayer; but he also had the right to turn to the higher plane of life and say: "Nevertheless, not as I will, but as thou wilt." This is not a contradiction. It only indicates the importance of control and comprehensive unity in the realm of truth. How sacred truth is!

Such an understanding of the laws of life as revealed in the Bible may help us to grasp the meaning of many things which seem to be stated in the form of a paradox. Life in its unconquerable flow must rise above all opposition and reveal God the Father in his righteousness and in his love so as to produce faith in his moral beings and thus make them like himself. Then the goal towards which we must strive is to follow God in the light of his revelation so as to find his law of life and his commands which lead us to con-

quer all opposition to faith in Jesus Christ. And thus we live in hope of better days to come.

The Messianic Functions Stated

The order of revelation in the Bible usually begins with the more distant event first and the nearer events come second. It seems to remind us of a mountain range. The more distant peaks seem to be higher. So that we need not be surprised to find that the prophets saw future events much in this same way.

Isaiah presented the glorious picture of peace to Israel in the early part of his ministry. It was a beautiful message to bring. It satisfied the people of Israel; for Jerusalem was made the center of the nations. All nations received the law from this city. Zion was lifted up and Israel had peace. Judgment would be administered in this city so that all nations would find justice here.

The Messiah would bring this to pass; for he would be clothed with power to do it. See the picture: "But with righteousness shall he (Messiah) judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked," (Isa. 2:4). John the Baptist came forth by the Word of God, at the appointed time, and he began to interpret this Messianic function at its full value. However, his ministry was cut short. But let us examine what John had to say about the Messiah. He said that the Messiah was at hand, and he gave a plan of work: "And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire . . . Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire," (Mt. 3:10, 12). We must ask: Did John tell the truth about the Messiah?

John was sent to introduce Jesus Christ and to baptize him. It must be added here also that he pointed out another

fact about the Lord Jesus; for he said: "Behold, the Lamb of God, that taketh away the sin of the world!" (Jno. 1:29). However, John did not develop this idea. He simply stated it. We might ask: What was true and what was wrong about the message of John? We are glad that Christ gave us some light on this point.

Christ spoke as follows about John: "Among them that are born of women there hath not risen a greater than John the Baptist," (Mt. 2:2). If John had been making a false statement, the Lord Jesus would have corrected it and, moreover, he could not have made this fine affirmation about him. Then, we must understand the statement of John to be true as it stands. It is a clear interpretation of the prophet, Isaiah, as quoted in the first part of this article.

Now Christ had more to say about John, and here he lifts the curtain and permits us to see the confusion in the mind of John. Christ said of John: "Yet he that is but little in the kingdom of heaven is greater than he" (John). This indicates that, while John was true in his statement about the Messiah, he was confused as to the processes by which the Messiah would work, or that he did not understand the order of the Messiah's work. However, his statement of a function of the Messiah must stand; for the Lord did not challenge this statement in the least. It was rather the application of the statement which he sought to correct.

Then a function of the Messiah has been stated to be as follows: The Messiah will come in judgment and destroy the wicked. He will decide on matters of justice for the nations, and war will be ended. He will establish justice and peace in the earth. Now, if this statement is true, it has not been fulfilled as yet. Then it becomes the second function of the Messiah; for the first function of the Messiah has been fulfilled among men.

The Bible does not have as much to say about the first function of the Messiah as about the second. It was stated that he would not "see corruption," (Psa. 16:10). This means that the flesh of the Messiah would not see corruption. It

was said also of him: "A bruised reed will he not break, and a dimly burning wick will he not quench," (Isa. 42:3). Here we see the method of his work in his first function. But he had to face death: "As a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth," (Isa. 53:7). When the time came, he did not resist those who wished to put him to death. And he was buried, "and they made his grave with the wicked," (Isa. 53:9).

This first function, then, of the Messiah may be stated as follows: Christ Jesus worked along normal lines in serving his fellowmen and he refused to employ force to make his commands effective. He finally faced death at the hands of evil men but he did not resist them. He died and was buried. Then he arose again. It is plain from the New Testament that this first function has been fulfilled in every detail. And this first function stands as distinct from the other function.

Israel Made Fat

Isaiah, the faithful servant of God, was caught up by a great vision and was permitted to catch a view of the holiness and the power of God. He was cleansed and received faith to believe the revelation which God gave him, and he was given courage also to stand out against all Israel and deliver a message which they would not receive. The Lord said: "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed," (Isa. 6:9, 10).

Isaiah had to deliver two distinct messages which could not be harmonized by human wisdom; for the two messages seemed to be opposed, the one to the other. But the children of Israel did not stop to ask counsel at the hands of the Lord,

as they should have done, but they made their choice between these two functions of the Messiah and chose the one which pleased them. The first message placed Jerusalem at the center of the world and it promised peace. It was a good thing and Israel accepted it as final. Nothing could change them from this conviction, and the Lord knew it.

Man here was faced with two courses: he might accept instruction from the Lord and follow the higher law, the will of God; or he might follow his own desires in the matter. But human wisdom alone cannot make the right choice. This is the reason for holding to the whole body of revelation as recorded in the Bible. Unity and system are not the final standards when we come to the important point of interpreting God's message to us. The whole body of truth as revealed in the Bible must be satisfied before we rest our hearts in unity; for beautiful systems of thought cannot save us.

What, then, made Israel fat? It was the beautiful message of peace, or the second function of the Messiah. The more Israel heard this message the more the people were satisfied with it, and they grew fat on it. So that Isaiah met deaf ears when he came, in the closing years of his life, to deliver the gospel of a suffering Messiah. He was made to say: "Who hath believed our message?" (Isa. 53:1). What was the sin of Israel in this act? The leaders made their own choice, and when Jesus Christ came they rejected him, even though he presented to them the way of life himself. And, yet, some men do not seem to have any fear in their hearts when they fail to satisfy the whole body of truth as revealed in the Bible, or when they see that great sections of the Bible do not harmonize with their system of thought. We cannot change our measuring rod of interpretation at will when we come to understand what God has revealed in the Bible. Desire got the best of Israel's faith when they came to the two functions of the Messiah, and the leaders put desire above faith.

Functions of the Messiah Personal

It is a fine thing to remind ourselves again and again that we are working under orders, and these orders are sacred. Functions are ordained of God and they are assigned to definite persons. Two functions were assigned to the Messiah. The Lord Jesus accepted his work gladly and he accomplished it as it was given to him. He gave thanks to the Father for finished work: "I glorified thee on the earth, having accomplished the work which thou hast given me to do," (John 17:4).

The first function, then, was personal and definite. It came during a definite time and under definite conditions. Jesus Christ claimed that he accomplished this first task according to the will of his Father. No other person could have lived for the Messiah. He was born of the Virgin Mary and therefore his character was perfect. His will was unforced and he gladly accepted his Father's will and did it. We know that it was not possible for another to die for Christ. Many men have died for a good cause but only one died for the sin of the world and that was Christ Jesus. Here was a function that could not be delegated to another. It was a personal function and Christ had to act in person to accomplish it.

Is it possible for any serious student of the Bible who wishes to satisfy the whole body of truth therein to look upon the second function of the Messiah as being less definite than the first? This function is personal too. Christ cannot shift this matter to another. Who can order the angels to use the rod on the wicked except Christ? And he must do it at the command of the Father; for he is Judge of all the earth. The Messiah and he alone can be married to the Church. Who can set up justice in the earth? The Lord Jesus appeared to the apostle John about seventy years after his ascension and evaluated the work of the seven churches of Asia Minor, and he must do this for all the churches in the world before there can be any true unity

and organic union which will be accepted by the heavenly Father.

This second function of the Messiah is personal as well as the first and it demands the personal act of the Messiah too. It cannot be delegated to another. Let us keep to the scientific spirit of accuracy in studying this subject. It is not our purpose here to discuss the way the Messiah will accomplish this second function. We only wish to present the fact of these two functions of the Messiah. This much should be clear beyond dispute to the serious student of the Bible, namely, both these functions of the Messiah are personal and demand his personal acts; for they cannot be delegated to another.

The Relation of the Two Messianic Functions

These two functions are separated in time and the one supplements the other. The whole process of salvation would not be finished without the second act of the Messiah; for the second act affects the social order. Moreover, the second act is dependent upon the fruit of the first and, therefore, it could not have been accomplished in conjunction with the first act of the Messiah. Christ Jesus could not have accomplished this second act while he was fulfilling the first act.

The first act of the Messiah had to do with personal salvation. The one aim was to produce faith in men and provide a way of life for mankind, so that each person might be shown the true light and that he might be moved as far as possible to make the choice of the right, that he might accept the will of God for his life in the world. Righteousness was made the foundation upon which each one was challenged to stand through faith in Christ Jesus, and love as revealed in the Lord Jesus lifted the veil from the Father God and the believer was made to feel a forgiveness through true confession of his sins so that he might come to possess a new life and peace which passes all human power, a peace that satisfies forever.

Now the second act of the Messiah is based on the first. It is concerned with the environment in which man lives. The present world situation places man under odds which may rise to major proportions in the daily life of each individual on the earth. Such has been the case ever since Adam fell. But the second act of the Messiah will place man under an environment which will in itself offer strong advantages to each person to make the right choice in life. Thus we can see that while the two acts of the Messiah are closely related they are separated in time, so that the first prepares the way for the second.

The first act looks to the making of converts and their development under a society which prevails in the world. Now the opposition to the growth of these converts may reach amazing proportions in certain sections of the world. The Lord prayed: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one," (John 17:15). The second act has to do with the society in which the converts live. The question might be asked: Why could not the Messiah act for both his functions during his first mission among men? The answer is that the environment in which man lives is world-wide and the first act of the Messiah must touch the whole world before this second function can be made effective. The first act of the Messiah touched a very small country and, therefore, a very small part of the earth; but the second act will affect the whole world and deal adequately with the whole environment of mankind.

Then, we can truly say that the Lord Jesus was making a new humanity in His first act but he was not making a new environment in which this new humanity might live in peace. Moreover, Christ did not deal with every man in his first act. He provided salvation for all men but he based it upon one definite condition, that is, each man must accept Christ Jesus through personal faith in him before this new humanity could be realized in his life. Therefore there is no sound basis for the conclusion that this first act of Christ,

in creating a new humanity, would include all men and effectively change the whole social order of the world. The second function of the Messiah still stands, and there does not seem to be any ground for uniting the two functions in one act.

Christ Jesus received a command for the first act in his great Messianic work and he gloriously accomplished that work. It is natural to expect that he will receive the command from the Father for the second act of his function when the time comes.

Life Factors and Tendencies.

The Managing Editor

Theological Standardization.

The American Association of Theological Schools and Seminaries has set up a standardization commission, after the manner of the Association of schools and colleges, already in operation for many years. Membership in the Association is not conditionad upon either obtaining or seeking standard recognition. The Association, continuing the previously operating Conference, will continue to welcome all theological schools undertaking worthy theological training. Fellowship in spirit and mutual helpfulness by conference and sharing of experience and ideas on the basis of fraternal interest will be the ideal of the Association for all who are training a Christian ministry.

Accreditation of a school will give it recognition in "the "Republic of Letters" and will guide colleges and universities in the exchange of credits and other forms of recognition in scholastic, scholarly and professional circles. The opportunity for such recognition will stimulate many institutions to meet the high requirements for such recognition, and will challenge their constituencies to provide resources, where they are wanting, for meeting the conditions.

It is, of course, to be hoped that the ideals of a spiritual ministry, devoted to the salvation and cure of souls, to the needs and hopes of "all sorts and conditions" of God's children will in no degree be corrupted or dimmed by the added emphasis on scholarship, training and culture, and on the material equipment and methods of administration and instruction requisite for standardization.

No denomination can afford to continue in ignorance of the works and ways of other denominations, or separate itself from fellowship with those who own our common

Saviour and Lord. The attitudes and the spirit of the members of the various denominations toward those of other "faiths" will be determined largely by the ministers; and their general tone will be given by the schools in which they study. When the faculties meet and counsel and co-operate in a general organization the common heritage and the common task become a common possession. Nor does this lessen at all the capacity for loyalty to the distinctive heritage and task of each denomination.

"Church Union?"

Dr. William P. Merrell, distinguished Presbyterian minister, and one of the few members of the able "Rethinking Missions" Commission who had high standing for missionary interest, is raising the question whether the much advocated church union is proceeding on lines of sincere, fraternal and Christian principles and attitudes. His difficulty centers concretely around the difficulties of "corporate communion" in the "sacrament" of the Lord's table. He recalls—something he has written about previously—the chill of hestitation that came over a dinner group at the Lausanne Conference (1927) on Faith and Order when he proposed "a general meeting at the Lord's Table." He recounts that when, in the face of the difficulties, it was suggested that after a general assembly of "common service and worship," the people then "separate into three groups, meeting simultaneously in that spacious cathedral, and that in each the Lord's Supper should be celebrated—one administered by an Orthodox bishop or priest: another by an Anglican . . ; and the third, by a Protestant . . ; even that mild suggestion failed. . . ."

At the recent Oxford Conference a communion service was held, administered by the Archbishop of Canterbury, to which "all baptized believers" were invited but by a special dispensation and with the caveat that this was not to

be taken by the humble non-episcopal saints as a precedent. When two weeks later at Edinburgh a "union communion service" was held with no explanations, Angelican and Orthodox held "separate eucharistic services of their own."

All of this greatly troubles Dr. Merrell, as well it may and as certainly it troubles very many others. Dr. Merrell is rendering a real service in calling emphatic attention to this concrete evidence that deep lines of cleavage still separate "the saints" notwithstanding all the fine sentiment and the too exuberant sentimentalism over "the reunion of Christendom." We ought all frankly to face the facts.

Dr. Merrell proceeds to offer the one way out, as he sees it: To face our divisions before the New Testament and accept its authority with "careful study." He urges and ably argues that at this tribunal we must find the "Catholic view unscriptural."

That is the way, if there is a way, out. Are the "Churches" prepared to take that way? Are we willing to apply that at each point of serious difference—and any point of difference is serious if it results in denominational separation. How about Baptism? Will Dr. Merrell meet that also on the basis of "careful study of the New Testament"? Deepest of all, how about the concept and objective of one central Church? Does the New Testament contemplate or suggest one organic institution? Is such a concept consonant with the New Testament concept of "the Body of Christ"? Do not fifteen centuries of history cry aloud against the mistake of making God's church after the likeness of the world empires? This entire movement, so noble in spirit, and so deeply loyal in sentiment to the spirit and longing of our Lord, needs above everything else to test itself by the New Testament 'carefully studied' in the spirit of God's purpose and plan in his Christ and in the light of all history. Do we want one "United Church", or do we want the reign of God in Christ Jesus?

Book Reviews

I. HOMILETICAL, EDUCATIONAL, ETHICAL

An Elevation of the Elementary School. By J. R. McGaughy. The Bobbs-Merrill Company. 1937. 421 pages.

Educational progress seems to have been greatest in recent years at the two extremes of human life—childhood and adulthood. The newer methods which have become pretty thoroughly entrenched in American education have usually had their first development in the elementary field. It is easier to experiment with children than with adult groups; conditions are more easily controlled, and there is less resistance to change.

While this book is intended primarily for teachers in the elementary division of our public school system, it forms intensely interesting and informing reading for all who are concerned for the future of our nation as that future is determined by the type of citizens who are being prepared now for the control of affairs in the next generation. The reader is at once intrigued with the description given of important changes which have taken place in the organization of elementary schools since 1900. For instance, there has been a significant increase in the number of pupils housed in a single school building. Steadily the number of rural one-room schools has been reduced in favor of the consolidated or centralized school. The demand for greater efficiency, better quarters, more adequate facilities, better adapted materials of instruction, and a higher type of teaching staff has tremendously increased the cost of elementary education, and this increased cost has been offset by fewer schools with greatly enlarged attendance. The kindergarten, designed for the so-called pre-school child, has become a fixture in the modern educational system, which carries the child through the first six grades and delivers him

to the junior high school. Half-year sections with semi-annual promotion of pupils are becoming rapidly the rule rather than the exception. Promotion is being based more upon scores made by pupils or standardized objective tests than on the subjective judgment of teachers and principals. The old plan of designating backward children as "failures" and requiring them to repeat work unsatisfactorily done is giving place to promotion in accordance with chronological age of pupils. A closer study of the individual has resulted in the classification of pupils into groups within the grades or half-grades. The tendency is especially strong towards specialization on the part of teachers, resulting in departmentalization of instruction as a result of which pupils move from room to room to receive instruction in the different subjects of the curriculum. Much more attention is being given now than formerly to administration as an educational function rather than a matter of machinery. The curriculum is looked upon not merely as classroom instruction from designated textbooks, but as the guided experience of the child in all of life's situations. Standards for elementary teachers have been constantly raised, and more attention than ever before is being given to the personality of the teacher, her general background and influence, and her ability to teach children rather than subject matter. Old fashioned punitive discipline has almost disappeared from the well ordered elementary school, corporal punishment in many states being forbidden by law. The whole movement, Professor McGaughy points out, has been in the direction of humanity and common sense and is an important indication of the greater respect for the personality of the pupil which now characterizes the modern elementary school.

The closing section on "The School of the Future" is plainly prophetic. The author thinks that parents and communities are going to take much more seriously their responsibility for the education of the children, and that practical demand will result in the school becoming more and more socialized and children prepared increasingly for ef-

ficient social living. He thinks that we are certain to see the school get away from the atomistic study of separate subjects for a definitely scheduled number of minutes per day or week. Instead, he thinks, the individual child's program will consist very largely of facing problems which are real to him, in making available to him the materials and information which are pertinent to the solution of these problems, and of providing him with teacher guidance to help to bring all of these things together to bear upon his problem. The author is emphatic in his conviction that "Communism in any true sense is a total impossibility within the next fifty years in our American culture." He recognizes that far-reaching changes are to take place in our social structure, but he believes that the American way of life, as represented by the best in our past century of history, will continue to be the ideal toward which education shall strive. He foresees the discarding of many of our currently accepted fads in education, with more and more insistence upon full rounded personality and mastery of those prerequisites to success in the important business of living and solving life's problems.

It is significant that no mention is made of religion anywhere in the author's comprehensive discussion. Yet the ends for which religious education stands are essentially the ends which the author insists upon most. It is enough to give the religious educator pause to realize that public school educators are so fully committed to the character objectives of religious education without acknowledging that religious education has any place in their thinking. Have we reached the point where the public school simply ignores the church school, and proposes without religion to achieve all the results which secular and religious education together are supposed to attain? There is nothing anti-religious in the book, but apparently it has never crossed the author's horizon that the child has a religious nature which must be taken into account if the full rounded education sought is to be secured.

Religious leaders should read such a book as this with sympathy, appreciation, and critical-mindedness. We must never forget that we are dealing with the same child in the public school as in the church school, and that the one cannot afford to ignore or to antagonize the other. Perhaps much of the world's present confusion and breakdown in character are the results of an educational system in which learning and religion have been too much divorced.

G. S. DOBBINS

Webster's Collegiate Dictionary. Fifth edition. G. & C. Merriam Co. Springfield, Mass.

The new edition of this favorite dictionary measures up in every particuler to the desires and requirements of the student. One is amazed to find that more than 100,000 entries are made for his benefit. The definitions, the aids to pronunciation, the help in understanding derivations, the lists of synonyms and antonyms, the lists of foreign phrases, rhymes, signs, symbols and illustrations, go to make a useful volume. It is handy, complete, inexpensive and authoritative.

KYLE M. YATES

Henry Ward Beecher's Speaking Art. By Lionel Crocker. Revell & Company. Price $2.00.

One of the most fruitful studies for the preacher is the study of great preachers. In this volume Dr. Crocker has presented some of the results of his long study of Henry Ward Beecher. The first six chapters are original studies of Beecher's art of preaching, his personality, his training for public speaking, his message, and his influence upon preaching. These are followed by extracts (with introductory notes) from various lectures and articles that throw light upon the character and ideals of the great preacher. The latter part of the book is given to a reproduction in edited form of the Yale Lectures on Preaching which every preacher would do well to read. Such a book as this whets the desire to preach well.

J. B. WEATHERSPOON

The Psychology of Religious Living. By Karl R. Stolz. Cokesbury Press. Nashville, Tenn. 375 pages. 1937. Price $2.50.

Dr. Stolz, Dean of the School of Religious Education of Hartford Seminary Foundation, is peculiarly well equipped for the writing of a comprehensive and authoritative treatise on this subject. The author's *Psychology of Prayer* and *Evolution and Genesis* reveal him as a thoroughgoing liberal in theology, but in this latest and most pretentious of his books Dr. Stolz swings rather sharply toward a conservative position. His *Pastoral Psychology,* which immediately preceded the present volume, indicated a concentration of attention upon the practical aspects of the minister's work as mental hygienist and personal counselor. Perhaps concern for human need and closer contacts with the deep moral and spiritual problems of men have served to bring this brilliant teacher and investigator closer to the mind and heart of Christ and to give him deepened convictions concerning the great Christian fundamentals. At any rate, the discussion at many points approaches an unashamed apologetic for the New Testament conception of religion. This is far from saying that it is wholly satisfactory to the orthodox theologian, but it represents a position far more acceptable than that of such radical psychologists as Coe, Ames, Pratt, Trout, Bertrand Russell, Jung, Leuba and others of the naturalistic school who have sought to give psychological interpretation of religious experience.

Dr. Stolz' approach is historical, descriptive, practical. The first section of the book deals with the backgrounds of the religious quest. Having defined the scientific approach to religious phenomena, and having frankly confessed the limitations of this approach, the author undertakes to restate the nature of religion psychologically viewed, then to trace the origins of religion in essential human nature from which the historic forms of religion have grown, and then to follow the evolution of the idea of God through polytheism, henotheism, monotheism, and Christian monotheism. He then describes the rise and development of the psychology

of religion through its many phases to its present status as reflected by current schools of psychological thought.

The second part of the discussion deals with religious experience and personality. It is in his conception of the service of religion to personality integration and growth that the author makes his distinctive contribution. The author's position, as indicated by this brief typical quotation, reminds one of William James: "The Christian religion may be defined functionally as the progressive integration of the component interests of personality with an expanding dynamic sense of the rallying center which Jesus disclosed and interpreted as ultimate reality. The life of the genuinely religious man is not a jumble of discontinuous and meaningless occurrences. It is ordered and worthful. The religious interest supplies the values and goals which invest life with dignity. The religious interest grounded in enduring values, in verities that survive the shock of life's vicissitudes, and made centrifugal, is after all the most effective integrating force."

Somewhat curiously for a psychologist, even a religious psychologist, Professor Stolz turns to Jesus' parable of the Lost Sheep, the Lost Coin, and the Lost Boy as the text for perhaps the most interesting chapter of his book—"The Recentering of Personality." Listen to this summary, which has in it the suggestion of a moving sermon: "In his own inimitable method of presentation Jesus introduces and characterizes four types of lost humanity and God's concern for their rescue—the impulsively and obtusely negligent, the underprivileged cursed by debasing inheritance or environment or both, the thrill-seeking, and the dutiful but uncharitable and harsh. Each class presents an opportunity for comprehensive evangelism and personal service. Each is present in practically every community. Although each requires an approach in accordance with its particular features, the primary necessity of all is the adoption of a higher center of personality control, in short, evangelical conversion. The Church is a life-changing agency if it is

true to its spiritual head, and as such must seek and find the lost sheep and the unpossessed coin, the wayward son and prideful elder brother."

It is interesting to note that whereas the author's *Pastoral Psychology* deals almost entirely with the problem of mental health, the present volume devotes only a closing chapter to this subject. Psychology in the service of religious living is rather turned into the channels of prayer, public worship, matters of personality control, balanced religious personality, religious maturity. Perhaps the emphasis in recent books on religious psychiatry has been an over-emphasis, and, after all, religious living for the great majority of reasonably normal Christian people has more to do with these affairs of the spirit than with the operations of the mental life. There is much that is both stimulating and illuminating in these concluding chapters of Dr. Stolz' psychological treatment of these great spiritual interests.

G. S. Dobbins

Ethical Dilemmas of Ministers. By Frederick F. Mueller and Hugh Hartshorne. Scribners. Price $2.00.

This volume is the result of a wide study of ministerial practices. Questionnaires were sent to hundreds of preachers through the Research Department of the Yale Divinity School, and from their replies came much of the groundwork of the book. Although it is not put forward as a textbook of ministerial ethics, it provides an understanding of many problems, and will be a boon to many perplexed pastors. Many will find themselves here, and perhaps an improvement over themselves. Among the subjects discussed are Marriage Practices, Social and Civic Consciousness, Community Service, Profesional Relations, Special Privileges, Perquisites. It is a most needed and most valuable book. It ought to sharpen our moral sensibilities. There is provided an ample bibliography on ministerial ethics and professional ethics in other fields.

J. B. Weatherspoon

If the Minister is to Succeed. By U. S. Brown. Published by Eerdmans. Price $1.50.

The author of this suggestive book consulted forty-three outstanding ministers and church leaders, gathering from them what they considered to be essential in the training, habits and work of the present-day minister. On the basis of their suggestions, with direct quotations here and there, he has written a book that ought to be of practical value to many pastors. Among the subjects discussed are the minister's use of his time, his study habits, moral integrity, qualities of leadership, pastoral ministrations and evangelism. Much that is said has been said before, but there is a flavor and freshness here that makes the reading worth while. J. B. WEATHERSPOON

The Common Neuroses. By T. A. Ross., M.D., F.R.C.P. William Wood & Company. Baltimore. 1937. 236 pages. Price $4.00.

This is the second edition of a treatise which has long been a standard textbook for medical students and practitioners. Dr. Ross is a pioneer in the field of psychotheraphy, and has had wide and successful experience in the treatment of neuroses. He confesses in his introduction that he began his practice whole-heartedly committed to the theory that mental disorders always have back of them physical causation, and that the method of cure, where cure is possible, is that of building up physical vitality and restoring the nervous system to a state of health. After many years of practice he declares that he has abandoned this theory in favor of the reverse view, namely, that mental disorders form a category of their own and are more potent in causing physical disease than the other way around. The neuroses are not to be cured by "toning up" the organism but demand a therapy that takes into account the psychic factors which disturb mental balance and disintegrate personality.

The author, who confesses that he began as a thoroughgoing mechanist and physiologist, unhesitatingly allies him-

self with the functionalists as a result of his many years study of actual cases. He reviews briefly the various types of techniques which have had their vogue from time to to time by means of which mental and nervous disorders were apparently cured by the rest treatment, by the isolation treatment, by dietary treatment, by correction of vision, by elimination of toxic poisons, even by surgery; his conclusion is that these "cures" depended for the most part on the presence or absence of belief. "When belief is present in abundance then the theory works; when it begins to fail the theory begins to fail too." This observation and conviction led Dr. Ross to the view now pretty generally accepted by qualified psychiatrists—that mental disorders have mental causes and must be treated by psychological rather than physiological methods. This viewpoint makes the mental specialist "one who will advocate faith and hope, and make them the sheet anchor of treatment, but . . not faith in a treatment or in a doctor, but the method by which patients can reacquire faith in themselves. The problem before us is to discover why these patients have lost faith in themselves and what steps should be taken to restore it."

There then follows a classification of the psycho-neuroses, with a description of symptoms, especially of the anxiety reaction. Dr. Ross finds in anxiety or worry a chief source of neurotic difficulty, and brings to bear his every resource for the relief of the tension induced by anxiety. He finds that anxiety most frequently expresses itself in hysteria, and consequently gives much attention to the treatment of hysterical patients.

Strangely enough, Dr. Ross, with all his insistence on the value of faith and hope for sanity and mental health, scarcely recognizes anywhere the function of religion in the unifying and integrating of personality. He opens wide the door for religious therapy, but fails to invite the patient, the practitioner, or the reader to enter this open door. There is no hint of objection to religion, but complete ignoring of its potentialities. The Christian minister, as he

follows Dr. Ross in his walk down these corridors of human need, is seized with a great longing to bring Christ and his Gospel into the picture. It is good to know that so many scientific men in this field are recognizing the therapeutic value of the Christian religion and are unashamedly recommending faith in Christ and hope in immortality as a major cure for distressed souls and unbalanced minds.

G. S. Dobbins

The If's and Ought's of Ethics. By Cecil DeBoer. Published by Eerdmans. Price $2.50.

The ethical scrutiny of Christianity by an unbelieving world makes it increasingly necessary for Christian ministers to know and be able to expound the ethics of our faith. And in order to do that they must be able to distinguish the Christian ethic from other systems and other approaches to character and conduct. Many books on philosophical ethics are too much for the average reader. Others by our simplification do not give adequate knowledge. The volume before us has the merit of clear statement and adequate exposition of the greater ethical theories, together with reasonable criticism. The language is not over-technical, and references to a wide range of authorities do not take too much for granted in the reader. One does not have to be acquainted with the masters of ethical theory to understand.

The first several chapters are given to the statement, exposition and criticism of the various types of the "Happiness Theory of Morals," "Self-Realization," "Formalism," the "Survival Theory of Morals," and the problem of Freedom versus Determination. Then follow chapters on "Rights," "Legal Justice and Punishment," "Economic Justice," and "Sex Morality and the Family." In all of this the author writes with fine personal detachment, dealing fairly in his definition and statement of various positions. Moreover, running throughout the criticisms and the author's own conclusions on practical problems there is a fine appraisal of Christian ethical ideas.

J. B. Weatherspoon

Not Your Own. By Claire Hill Cooper. Sunday School Board of the Southern Baptist Convention. Nashville, Tennessee. 1937. 110 pages. Price, cloth, 60 cents; paper, 40 cents.

This simple, attractive, convincing B. Y. P. U. study course book is written for young Christians—boys and girls between the ages of thirteen and sixteen years . . . Two ideas pervade the book, a Christian is not his own; he belongs to his Lord. Therefore, the Lord has a right to rule in his life. Second, the Bible is the source of the Christian's information about his Lord's will for his life. It is also the final authority in all matters of doctrine and conduct for the child of God. The author's aim is to help young Baptists to develop a clearer understanding of the principles of Christian stewardship, and to inspire them to a conscientious effort to put these principles into practice." It requires only a casual reading of the book to convince one that the author has achieved well her splendid purpose. This book should be used as a text for a course of study in every Baptist church in the Southern Baptist Convention.

G. S. Dobbins

Group Leadership. By Robert D. Leigh. W. W. Norton & Company, Inc. 1936. 259 pages. Price $2.50.

The publishers announce that "this book is intended for the person of fourteen, forty, or sixty who for the first time finds himself on the platform of a school, lodge, club, or convention hall, asked to preside at the meeting. It is intended also for the person who is seated at the head of a committee table or Board of Directors and assigned the task of working with four or five others in the joint solution of some problem. It is further designed for that much larger number of people who, in the daily work of the world, are inevitably thinking, talking, listening, and deciding in groups."

There are two widely used current procedures when groups gather for the consideration of moot questions. One is the method of debate, and the other is the method of

group discussion. The method of debate is familiar in parliamentary circles, and is governed by the long established code known as "parliamentary law." This method has been found too stiff and unwieldy for informal types of discussion where light and compromise are being sought rather than the winning of a contention. Yet the group discussion is always liable to become a "talk fest," in which discussion runs wild and gets nowhere.

President Leigh has undertaken in this volume to bring together the two methods—debate and discussion. He first classifies the several types of groups where more or less democratic discussion takes place. Then he takes up the matter of individual problem-solving, analyzing the requisites to clear thinking and to forceful and exact expression. The principles which emerge are then applied first to small group deliberation and then to the conduct of large meetings. The author shows how difficult it is to apply the hard and fast rules of parliamentary law to small group deliberation, yet indicates the necessity for that orderliness which comes only when there are rules of procedure. In his discussion of the conduct of large assemblies he reviews and restates, in simpler and less technical language than the average book on parliamentary law, the procedures which have been found most valuable through centuries of experience in the facilitating of deliberation and business in large representative bodies. The student who has found himself confused with the technicalities which are so often taken for granted in such manuals as Kerfoot, Pell, Roberts, etc., will be delighted to discover in this book statement of these same rules of order reduced to such simplicity of language that the layman can understand them.

All those who are charged with responsibility for the leadership of groups, whether informally as in a teachers or deacons meeting, or at the conference table, or in the formal business meetings of the church or a denominational body, will welcome this comprehensive and simplified

guide. The book's chief disadvantage lies in the fact that the author takes 250 pages to deal with matters that are usually compressed into a handbook, yet this larger volume gives opportunity for a wealth of detail that otherwise would not be possible. The book is especially valuable for those who are thrust into their first responsibility for group leadership.

G. S. Dobbins

The Destiny of Man. By Nicolas Berdyaev. Published by Scribners. Price $5.00.

The name of Nicolas Berdyaev has become significant in America among students of philosophy and ethics. His essays interpreting the Russian revolution, and his books setting forth his philosophy have won for him great respect as a thinker and a Christian (converted from Marxianism).

The heart of the present volume, is an exposition of his view of Christian ethics. The first chapters set forth the basis of his philosophy of ethics in a study of the origin of good and evil, the nature of freedom, and the relation between God and man. The criterion of good and evil, which is considered the fundamental problem of ethics, is not to be found in sociology, for "society itself stands in need of moral evaluation and presupposes the distinction between good and evil. Man is a social being, but he is also a spiritual being, and only as a spiritual being can he know the good as such. "Social life must be grounded in morality, and not morality in social life." Nor can biology furnish the basis of distinction. Biological philosophy tries to base moral valuations upon the "maximum of life," but that is a quantitative, not qualitative, conception, and therefore cannot serve in the realm of morals, for "the supreme value and the highest good is not life as such, but spiritual rising up to God—not the quantity, but the quality of life. Life must be interpreted spiritually, and in his spiritual nature (the mystery of man), his origin and goal we find the clue to the meaning of the ethical problem.

The distinction between good and evil is the result of the Fall. Historical "ethics" is called "morality on this side

of good and evil" (Part II) to distinguish it from man's original state of being and from the life of God which is beyond good and evil." "It is the Fall that made moralists of us." Man's freedom in his course was an uncreated freedom (not an endowment from God), his possession which came with him from the "Nothing." With the Fall man became a "wounded creature," and at a tragic price learned to distinguish between good and evil, and henceforth the evil which he did will fight the good of which he became painfuly conscious. "Man has chosen the knowledge of good and evil through experience, and he must follow that path to the end." As man by his freedom lost his original wholeness, so by his freedom used creatively he must go on in and by the grace of God toward a final wholeness. So Christian ethics is an ethics of redemptiveness and creativeness expressive of divine grace and human freedom, rather than an ethics of law.

In three gripping chapters these three types of ethics are discussed. The ethics of law is inadequate. It is "concerned with goodness and justice, but not with life, not with man or the world." It cannot serve man in the deeper realm of the tragedy within good itself—the conflict of one good with another. "Moral judgments of legalistic ethics are made not by the individual, but by the clan, the tribe, the state, the nation, the family." The inner man is not reached, only the outer man in relation to society is regulated. Christianity must recognize the place of law, its service in guarding personality against interference and violence. "It is impossible to wait for a gracious regeneration of society to make human life possible, . . . to cancel the law and wait for the realization of love." But Christianity is neither legalistic, nor antinomian.

Christian ethics rises to the redemptiveness of grace and the certainty of freedom. "That which comes from grace is never lower but always higher than that which comes from law. The higher does not cancel the lower but includes it in a sublimated form." Justice is transcended by

love, and obedience to law, by the free creation of spiritual values. The satisfactions (happiness) of legality are forgotten in the adventures of love and creativity. So Christian ethics takes account of, and must take account of three great objects of human striving: freedom, compassion, and creation.

How this approach to practical problems of ethics works out is elaborated in a discussion of such conflicts as arises between—truth and falsehood, conscience and freedom, questions of the state and revolution, of labor, marriage, and sex. There is also a final section showing how ethics passes into eschatology. One does not have to accept all the theological ideas and ethical solutions set forth to pronounce this a tremendous book of highest significance, (along with Brunner's "The Divine Imperative" and Niebuhr's "An Interpretation of Christian Ethics") in this new day of ethical emphasis in Christianity.

J. B. Weatherspoon

The Junior and His Church. By Geane A. Roop. Baptist Sunday School Board. Nashville. 1937. 132 pages.

The author begins by making beautifully simple and attractive the way of salvation through Christ for boys and girls of the junior age. It is difficult to see how any intelligent child could ever be satisfied with anything else besides believers' baptism by immersion after having studied the chapter on "Following Jesus in Baptism." With rare skill the author makes clear the meaning of the Lord's Supper, so that the confusion which often comes to the minds of boys and girls concerning this ordinance is cleared away. The chapter on "The Junior and His Bible" is intended to make boys and girls fall in love with the scriptures and form habits of regular daily Bible reading. Pastors and teachers will especially appreciate the impressive discussion of "The Junior's Reverence in His Church." It would do many a deacon good to read the chapters on "Learning How the Church Works," and "The Junior and His Money." The author catches the mind of Jesus concerning childhood and

the future as she seeks in the closing chapter to lay foundations for a life of usefulness and leadership on the part of the boys and girls who tomorrow will have responsibility for Christ's Kingdom program on their shoulders. Junior leaders will rejoice in the privilege of studying and teaching this splendid addition to the B. Y. P. U. study course.

G. S. Dobbins

The Use of the Bible in Preaching. By Carl S. Patton. Willett, Clark and Company. Price $2.00.

Years ago George Adam Smith, in his Yale lecture, spoke to preachers on the meaning of biblical criticism for preaching from the Old Testament. Later in the same lectureship Dr. Fosdick spoke on the modern use of the Bible. Here is a new book on the same subject, which in addition to argument and exposition gives copious examples of how the author does what he is talking about.

A conservative in criticism will find himself drawing back from many of the positions taken in respect of biblical material, and questioning the worth, in the light of the central objectives of preaching, of exploiting the literary and historical ideas that in a particular sermon have no important bearing. But this reviewer agrees heartily with the point of the book that the preacher's use of the Bible ought to be in the light of all the knowledge he can gain of its contents, its history, literary forms and methods of composition, its backgrounds and purpose. Too many preachers ignore what has been learned since 1611.

Dr. Patton has given his view of how to make use of the new knowledge in expository preaching. One weakness of the book is that it spends too much time in the field where the new knowledge is of a rather radical nature. Most of the preaching of our day is naturally from the New Testament, where the results of research have been as rich, if less revolutionary, as in the Old Testament field, but only one-fourth of the book is given to the New Testament, a niggardly ten pages to the Acts and Epistles. The result is that the application of his principles is rather negative and

does not win the sympathy of the conservative reader, who is likely to feel that he is doing something to the Bible rather than doing something with it.

J. B. WEATHERSPOON

Thinking Youth's Greatest Need. By Dan Gilbert. Zondervan Publishing House. Grand Rapids, Michigan. 1937. 154 pages. Price $1.00.

There is a refreshing pungency in Dan Gilbert's utterances which stands in striking contrast to the flatness and staleness of much that has been written in recent years for young people in the effort to soften the differences between the claims of religion and a godless science. The faith that he describes is a transcendent faith, a living faith, revealing faith, a progressive faith, a futuristic faith, a personal individual faith. It walks on two feet in the midst of doubt and confusion, and strikes swift, clean blows at unbelief in high places aspirating as religious intellectualism. The young people themselves would no doubt say of our writer that he "packs a punch." The book will prove a tonic for those who agree with Mr. Gilbert that "we are tired of being poisoned by fake brands of modernism and progressivism." It would be a wholesome experience for a group of truth-seeking college students to have this book put in their hands and then led in a discussion of its propositions.

G. S. DOBBINS

Peloubet's Select Notes. By Wilbur M. Smith. W. A. Wilde. Boston. 398 pages.

A large circle of readers has learned to look for the annual coming of this valuable aid for the study of the Sunday school lesson. It is a literal encyclopedia of information. Dr. Smith gives us the setting of the lesson, suggestive outlines, a usable bibliography, practical applications and useful illustrations. The maps, charts, instructions, suggestions and pictures are valuable. The interpretations of the book of Mark are exceptionally well done. KYLE M. YATES

II. THEOLOGY, PHILOSOPHICAL, BIBLICAL

Liberalism Faces the Future. By Clarence R. Skinner. The Macmillan Company. New York. 1937. 159 pages. Price $1.50.

Beyond Humanism, Essays in the New Philosophy of Nature. By Charles Hartshorne, Department of Philosophy, The University of Chicago. Willett, Clark and Company, Chicago and New York. 1937. 334 pages. $2.50.

I group these two able and striking books because the first is a thorough-going humanistic volume, although not in the form of a philosophical treatise; whereas the latter is a very powerful exposure of the weaknesses and the utter insufficiency of humanism. The publisher's advertisement claims that it "launches against humanism a devastating attack from which it may never recover." In any case the work richly merits the wide acclaim with which it has been received.

Dr. Skinner, Dean of Religion in Tufts College, makes a strong plea for liberalism, and bases it on a comprehensive survey of the history of human progress, and analysis of the current confusion of our life and of our institutions; and on the task which faces mankind—a task which the author thinks must be solved by the liberals, if solved at all. It is intended, therefore, to be a rallying call to the liberals, in economics, in education, in politics, in international relations, in religion. Throughout the issue is drawn between liberalism and authoritarianism. Yet when the issue between individual autonomy and social unity is reached the author wavers and generalizes, as is inevitable, for all his tone of assurance. The first chapter, fittingly, raises the question: "What is Liberalism?" The answer is not easy and is not clear; for it comes to claiming all plans, forces and workers for human progress as "liberal," if only they are ready to break with the past and repudiate authority, for only such plans and people can contribute to progress.

The chapter (IV) which outlines "A Philosophy of Liberalism" gives us a suspended Humanism, as all philosophic

humanism must be suspended, lacking ground and source, lacking defined objective and aim, lacking the resources for progress. For the philosophy is very simple—the sufficiency of man, his intellectual, moral and practical sufficiency for defining, his ends, for evaluating his means and methods, for inspiring his efforts and sustaining his hopes. The specific items are "belief in man"; "emphasis on integration"; "belief in change"; climax of all, "confidence."

The final chapter, after the weaknesses of liberalism and of authoritarianism have been exposed and contrasted, outlines "New Horizons for Liberalism". In it are portrayed some of the immediately pressing demands for freedom of various groups in "society" which must be attached in the interest of the good society for which all liberals must labor. The tasks are those which all lovers of life—in God and in man—should accept.

But this liberalism is not much concerned with God, and nowhere gives any recognition of man's dependence on him, or hope for help from him. This is where any real philosopher will find an opportunity. It is where the moral-rational resentment of a Hartshorne arises and where his passion for a profounder understanding of all the issues and all the factors glows in the effort to find, and lead his fellows to find, an intepretation of Man and of the Nature, which is Man's context, condition and problem and material, which will give reason and hope to human existence and history.

Professor Hartshorne has entered the field of philosophic interpretation, represented from various angles during the last fifty years or so, which is rethinking the idealisms of the past in relation to the scientific realism of the age, and gradually moving toward an idealism which includes nature without doing violence to the reality of matter or minimizing the universality of law. He follows the line slowly developed from Pierce to Whitehead, but with independence and originality. He repudiates "all forms of man-centered philosophy" and exposes their irrationality. He criticises the positions of the popular determinists and pessimists with the courage of conviction and the clarity of logic.

He recognizes the appeal of humanism and its fitness—superficial though it is—to the forms of thought which begin with man as he is and with nature as man experiences it in ordinary handling. But men should go beyond the phenomenal and not continue in willful ignorance of meaning and value, of virtue and love. "There is but one good, with many aspects—*deus est caritas* (why not say it in English, *'God is love,'* or, if one must use a classic language, in the Greek of John, ὁ Θεὸς ἀγάπη ἐστίν?) and there is some spark, however dim, of that good in all things, and in all relationship of all things. A civilization which will take that as its working hypothesis will do what Europe for twenty centuries professed but never, even in its theoretical activities, practiced. Does it not deserve a trial? The new philosophy is the theoretical program for the trial."

If Skinner's program for man could rest upon that philosophy it would offer a hopeful adventure for mankind: the philosophy of humanism is a delusive theory wherein man flatters himself for further adventures that lead to frustration. "God is our refuge and strength," "God in Christ," and "Christ in you the hope of glory" in the growth of "a new humanity."

W. O. Carver

Women of the New Testament. By Abraham Kuyper, D.D., LL.D. Translated from the Dutch by Henry Zyistra. Zondervan Publishing House, Grand Rapids. 95 pages. Cloth $1.00, paper 65 cents.

The value of this little book will be found in the bringing together in one volume of the majority of the women who appear in the New Testament and in the accuracy with which the simple facts of their lives are told. No time is lost on imagination or fancy; the records are given as the New Testament reveals them. Perhaps there could have been more of brightness and zest in the painting of the portraits. In any event one will be interested to find among others who greet him from these pages Pilate's Wife, Herodias, Jezebel (of Revelation) and Drusilla.

Edward A. McDowell, Jr.

The Forgiveness Of Sins. By E. Basil Redlich. Scribners. 340 pages. 1937.

There has long been a genuine need in the realm of Christian thought for just such a study in forgiveness as this is. The author points out that his work is a study in the forgiveness of sins, and not in the forgiveness of sin. He suggests that the latter is cosmic, while the former points rather to an individual experience of reconciliation with reference to particular offenses against God and man. There is, to be sure, a need for a thorough explication of the work of God in Christ in the adjustment of the racial debt of man's sin—a study in atonement, reconciliation, and justification—but there is also a service to be rendered by the experiential study. And it is well enough for them to be given in separate volumes.

The advance of the New Testament over the Old in this matter of forgiveness is clearly set forth. Great leaders like Amos and Isaiah deplored the estrangement of Israel from God as it was manifested in the immoral practices of the people, but they did not arrive at a clear understanding of the individual application of the principles of the covenant. Other interpreters like Jeremiah and Ezekiel saw the necessity for carrying the principles of the covenant on to a thorough application in the lives of individuals, but they did not discern the further truth that man must forgive his fellow man if he is to enter into the full experience of divine forgiveness. The world waited for Jesus to make that final statement of the truth.

It is along this line of the need for the spirit of forgiveness on the part of the man who hopes to benefit from a divine remission of sins that the book makes a worthy contribution to the study. The author distinguishes between forgiveness and forgiving-ness. The former is God's remission of man's sins, while the latter is man's genuine attempt to apply the same conception of grace to his relations with his fellow man. There is, says he, a difference between repentance and forgiving-ness. The former is

selfish if it leaves out the latter, for it seeks an adjustment of personal relations that will enrich our lives. But the latter is motivated by love, which is essentially unselfish, in seeking the adjustment of personal relations that will bless and enrich the lives of other men. There is a point there worth considering. It calls our attention to the fundamental spiritual law that obtains in all the phases of the reconciliation of man to God through Christ. Only God can forgive man's sins against God, but we are in a moral and spiritual realm where it is impossible—contrary to the fundamental law that must obtain in the moral universe—for man to enter into the experience of divine forgiveness without exercising the spirit of forgiveness in the sphere over which his will rules.

In advancing his argument and developing his study the author is penetrating and discriminating in his examination of Scripture passages and words. His summation of the teaching of the Lord's Prayer and the parable of the Prodigal Son with reference to forgiveness will prove suggestive and helpful to students of the Bible, as will his many other interpretations. After surveying the Old Testament, and then tracing the development of this doctrine through the New, the author indicates the high points in the history of Christian thought bearing upon the subject, and then closes with A Rationale Of Forgiveness.

As this review draws to a close the reviewer finds himself comparing this volume with another great book on the same theme. It is The Christian Experience of Forgiveness, by H. R. Mackintosh, which was published just ten years ago. The purchase of these two books will add strength and value to any library. The older may be a bit more profound as a theological study, but the newer is more easily grasped, more likely to be read with sustained interest. That is to say, one has an appeal for the theologian while the other is more likely to be read through by the layman, hence it is a good book for the preacher to read and lend to thinking friends.

H. W. Tribble

The Christian Evangel. By Rev. John McNichol. The American Tract Society, New York. 193 pages. $1.50. 1937.

This volume by the Principal of Toronto Bible College is one that received praise and commendation from the American Tract Society in its recent One Thousand Dollar Prize Contest. The treatment follows a conservative line of thinking, with little effort to use critical or exegetical methods of interpretation but with a style of statement and an insight into the central theme of the Gospel that make his book a source of genuine edification in the faith, especially for lay readers. The author treats the New Testament as vitally connected with the Old, and therefore to be interpreted in the light of the true meaning of the Old. He ties all the truths into a bundle with the central truth of the lordship of Christ as the unifying principle.

H. W. Tribble

Karl Barth's Idea Of Revelation. By Peter Halman Monsma. Somerset Press, Inc., Somerville, N. J., 219 pages. 1937. $2.00.

A word of explanation at the beginning of this review seems to be needed. The book is not a critical study in Karl Barth's conception of revelation, but is an effort "to reach an exact understanding of the origin, development, and present status of Karl Barth's theology and to evaluate it in the light of this understanding. Its title expresses what the author finds to be central in this theology." That brings a sense of disappointment to the one who is seeking books that present a critical study of Barth's thought. Out of two hundred and one pages of subject matter about twenty-seven are devoted to a criticism, and very little of the discussion there presents the author's criticism. That is to be regretted, for he is evidently equipped to carry his critical investigation further. He sees much clearer than many the difference between Brunner and Barth, but he passed by a splendid opportunity to set forth Barth's conception of the image of God in man. He was just a little too easily satisfied with dismissing Barth's position as involving a logical incon-

sistency, or leading into an insoluble dilemma. He seems to sense Barth's conception of faith, and yet he does not show that he understands fully Barth's application of it to the problem of revelation.

And yet as another introductory book this volume has distinctive value. It is more thorough than any other that the reviewer is familiar with in presenting the development of Barth's thinking. It approaches the early period in that development from a viewpoint that is neither sentimentally sympathetic nor superficially hostile. The author simply points out the milestones and their significance as the young theologian passed them. In the first chapter he describes the early home influence, the teaching of his father, and then shows how he responded to the teaching of Schlatter, Harnack and Hermann, and the influences of Kant, Troeltsch, and Schweitzer. In the second chapter a period in Barth's development that has rarely been touched upon is interpreted. It is the period from 1909 to 1918. In this chapter the author has made a genuine contribution to the study of Barth for American students. In the third and fourth chapters he traces Barth's development in the post-war days up to 1932, when the revised edition of the Dogmatik was published. The chief basis of study in this period is the Roemerbrief. In Part II an exposition of Barth's conception of revelation is given, based almost altogether upon the second edition of the Dogmatik. This, too, is helpful and valuable as an exposition. I have the feeling that the author did not recognize quite sufficiently the shift in Barth's thinking in this period from the position taken in the Roemerbrief, and yet that may be a matter of interpretation. After reading Thomson's translation of the Dogmatik it would be a real help to any student to read this book. Or, perhaps it would be better to take this as an introduction to be read before the Dogmatik is tackled. In any event, this is a genuine contribution to the growing library on Barth in English. It is to be hoped that Dr. Monsma will continue his studies and give us another volume.

H. W. Tribble

The Peril of Modernizing Jesus. The Lowell Lectures, 1935. By Henry J. Cadbury. New York. 1937. The Macmillan Company. 216 pages. Price $2.00.

This is a real danger. And Dr. Cadbury has stressed it and defined it with great scholarship, keen analysis and able exposition. The modern social passion with its varied schemes for social reconstruction and righteous order is so largely derived from Jesus and from his Spirit and is so much the product of the Christian tradition and spirit that it is only natural that earnest prophets and planners seek to ally Jesus directly with their objectives and their particular theories for seeking the objectives. Thus Jesus appears in varied forms and his teachings are drafted for varied and conflicting practical social philosophies. This is a real danger. Jesus cannot be made a twentieth century Social Prophet without transporting him rather bodily from his own century, and by that token tying him down to this century in a way to limit if not destroy his power in the next—always supposing that it is ours to handle him thus.

But there is another danger, equally as serious: the danger of making Jesus so much a child of his own century and heritage as to lose for our century his deepest value. In avoiding the first peril Profesor Cadbury dives deep into the second. Jesus is reduced and limited to an extraordinary personality, deeply, individualistically, ethically religious; but in all things "casual." He had no conscious central motive, no consistent ethic, no unifying purpose, least of all any social objective. He met situations as they met him and dealt with them on spontaneous impulse. His consistency was due, so far as it exists, to his genuine goodness, his religious consciousness, his unselfish individualism.

To sustain such a thesis the Lecturer handles the Gospel records with an individualistic freedom which exhibits complete bondage to subjectivism.

He draws the line between the actual Jesus and his actual words and behaviour, on the one hand, and the "interpretations" of him on the other; and he makes the line of

distinction run wherever his theory requires. Like so many, he quite overlooks that in warning us against early Christian "interpretations" he is offering us his own "interpretation."

The book, let me repeat, is able and gives a needed warning. Its exaggeration may well serve good ends. It recalls a famous sermon of a few years ago on "The Danger of Worshipping Jesus." After all is Jesus the Christ, the Redeemer?

W. O. CARVER

The Foundations of Human Nature. By John Morros Dorsey. Longmans, Green & Co. 1935 488 pages. Price $2.80.

Dr. Dorsey, who is Associate Professor of Psychiatry in the University of Michigan Medical School, and a practicing physician of wide experience and note, is known to the reading public by his much discussed book, *Why We Behave Like Human Beings.* This new text, which is written not only for classroom use but for popular reading, proposes to be "a study of the person." The author is not especially concerned with abnormal individuals and their behavior, but is concerned chiefly to bring the student to a better understanding of the so-called "average" person. He recognizes the complexities of modern life, and is fully aware of the tensions which disturb the complacency of nearly all people today, but he believes that these very difficulties can be made assets for richer and more successful living. He takes the position that we are at our best when things go against us. "Financial loss, a death in the family, illness, and innumerable other like dissastisfactions release hidden powers, discover latent individual resources. It is strife that makes us ingenious. Necessity *is* the mother of invention; contentment *does* smother creativity; unbroken peace *does* oppose progress."

How are we to turn life's liabilities into assets? How are we to keep from cracking up under the strain of modern life? How may we help others to make the best out of the worst? Dr. Dorsey proposes in this book to give a "potent

mixture for maintaining personal health." He believes that this mixture contains at least a half dozen essential ingredients—understanding of personality and its disorders; insight into the fundamentals of mental hygiene; the perspective that comes from straight thinking and vigorous action; understanding of the sources of our original nature, which he traces back to our animal heritage, and of our relationships to others in a human society; ability to make successful orientation within personality and in relation to the world; appropriation of the wealth of assistance which science and education have made available for those who are willing to pay the price of study and self-discipline.

In the foreword it is confessed that "this book will not make light reading." There is much of the mystical, the symbolic, the esoteric. The author's religion, so far as religion enters into his thinking, is that of pragmatic humanism. There is a good deal of rather stern stoicism, but after all the end of living is just well-balanced living and the goal of society is just a well organized society. The idea of God is a potent idea for those who believe in God, and there is no quarrel with those who can bring to their service the help that comes from the supernatural; but "religion is . . . the vital process by which man seeks to save himself by clinging to the principle from which he draws his life." The only immortality that the author recognizes is that of the individual's kinship to the principle of creativity from the beginning and his inseparable connection with life which flows on past his life to the end of all life. The individual therefore "owes his being to his having been and to his becoming: he owes his present existence to his past and to his future. He is duty bound to carry on the gift of life which so many others have combined in giving to him." He concludes that "the soul of man, then, is a composite spirit, compounded of all the animal and human spirits that have entered into his being."

Nowithstanding this unsatisfactory basic philosophy, the book has in it much that is sound, wise, and practical. The

editor, perhaps realizing that Dr. Dorsey's philosophy of life will be unacceptable to the majority of thoughtful people, emphasizes in his foreword the desire to "impress upon the reader the fact that children, real children, and their parents, actual parents, the adolescent and the college student as well as the hospital patient, have found in Dr. Dorsey a veritable friend in need." The discriminating and critical reader will find in the book a great deal that will repay careful study. G. S. DOBBINS

Thoughts on Death and Life. William Ernest Hocking. Harper & Brothers. 1937. 260 pages. Price $2.00.

Here is a discussion characterized by very great modesty in the claims of the author and by very high worth in the method and the content, as it deals with the ultimates of our self-hood.

The book divides into four parts, two the author would seem to say. It begins with a discussion of Meaning of Death, in the prologue of which Dr. Hocking says:

"The function of this discussion," "is not to prove immortality, nor to disprove it. It is to shake ourselves out of sophistication about it, to disturb customary attitudes in an effort to see afresh the nature of the question . . . in the hope of arriving at a clearer total perception of what is significant and what is possible."

Next we have an "Interlude," designated descriptively as "A symposium on the Meaning of Life." This is a "symposium that is probably largely imaginary, certainly anonymous, but very actual as representing what one would hear in answer to the question: Why are you living? Or, What does your life mean to you? The answers at various life and culture levels are suggested.

Then we come to a section that deals with "Meanings (and we must note the plural) of Life." Finally an "Appendix," of twenty pages in five divisions, discusses "Biology and the Meaning of Human Life."

The total result is a very fresh, original and suggestively satisfying argument for Immortality that rests on the

necessary ideas of meaning and value, without which our whole existence loses significance, rationality, and, in fact, possibility. Dr. Hocking never puts it in these terms, but that is what he says quite clearly, and quite conclusively. Human consciousness and human culture are, first and last, unthinkable apart from at least potential immortality.

W. O. CARVER

Toward The Understanding of Jesus. New edition with new introduction. By Vladimir G. Simkhovitch. The Macmillan Company. New York. 165 pages. Price $1.50.

This is a book which was first published in 1921 and thereafter appeared in a number of editions. It is now reissued with a new introduction. Three studies are brought together in one volume, the first from which the book receives its title, the second "Rome's Fall Reconsidered" and the third "Hay and History." It is the first study, "Toward the Understanding of Jesus," which is of particular interest to the New Testament student.

This study would invite attention if for no other reason than that it comes from a professor of economic history, but it has merit which outweighs this consideration. Here we discover an effort to understand Jesus which is both scientific and reverent. The author thinks that Jesus cannot be understood apart from his reaction to the environment and the historical situation in which he lived and died. This is no new thesis, but Prof. Simkhovitch's approach, method and conclusions are refreshing and illuminating.

The author's theory is that the hatred and crucifixion of Jesus grew out of his concept of the Kingdom of Heaven, and the solution it demanded of Rome's domination of Israel. Of the Jewish leaders the author says, "Their non-resistance was with a glowing eye and a heart full of hate, but with an arm that did not dare to strike . . It had no remedy against war, for it was itself war, counselling prudence." "But Jesus' solution," the author declares, "unlike the solution of Josephus, was unique. Historically considered, the prob-

lem was very local. Even from a religious point of view it was a provincial problem; yet Jesus' solution became the most universal achievement in the annals of mankind." Jesus, lover of his people, likewise "resented" Rome's crushing domination, but he accepted submission in a far different way. His idea of the Kingdom demanded a spiritual revival in the nation. This the leaders were unwilling to accept. "One does not need to look very far to find the reason for the antagonism to Jesus. Was it not he who in the midst of the brewing rebellion was teaching: 'That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also'?"

There is much in this intensely interesting study that illuminates the character and message of Jesus.

EDWARD A. MCDOWELL, JR.

The Epistle to the Hebrews: Its Meaning and Its Message. By James T. Hudson, B.D., B.A., (Lond.), Examiner in New Testament Studies, Didsbury College, Manchester. T. and T. Clark, Edinburgh. 1937. Pp. 74. 85 cents.

This little book consists of an introduction of twenty-eight pages and a translation with marginal analysis. The opening paragraph of the introduction indicates the author's general position and trend in interpretation of the central meaning of the epistle: "Just as there are two important objectives to Christian Science, one being that it is not Christian and the other that it is not science, so there are just two objections to the title of this epistle as it appears in our English version, The Epistle of Paul the Apostle to the Hebrews. The first is, it is not an epistle of Paul: The second is, it was not written to the Hebrews."

After writing, "To disprove the Pauline authorship of the epistle is slaying the slain," the author proceeds to the slaying through language, style, and thought. His arguments are effectively stated. As to who wrote the epistle, he says, "we must repeat, with Origin, God only knows." "Apollos, described in Acts 18:24 as an Alexandrian Jew

mighty in the Scriptures, is just the man to have written it; but there is no early tradition in his favour."

The author holds that the recipients of the epistle are not Jewish Christians, and cannot have been Jewish Christians of Palestine; and that they cannot be Alexandrian Jewish Christians. Then he argues for Rome as the most likely destination of the epistle—and the date about A. D. 85.

The marginal analysis of the epistle is full and clear.

W. Hersey Davis

Beyond Tragedy. By Reinhold Niebuhr. Charles Scribner's Sons. 306 pages. 1937. Price $2.00.

Here is a new slant on the Dialectical Theology by a man who has the type of mind to give it. In the summer of 1936, in the course of a visit with Dr. Emil Brunner I asked him who, in his opinion, would be the man in America most suitable in mental and spiritual mould to interpret this type of theology to our country. In reply he named Reinhold Niebuhr, though he went on to qualify his statement, as one would expect him to do. Now this volume comes from the press to confirm in a general sense Dr. Brunner's interpretation of Prof. Niebuhr's theological outlook. (It is worth while at this point to recall Dr. Aubrey's treatment of Prof. Niebuhr's position in connection with his presentation of the Dialectical Theology in his recent book on "Present Theological Tendencies," though there was a difference of opinion among certain reviewers of that book as to the correctness of such classification.) It is a series of essays on Christian themes from the general viewpoint of the Dialectical Theology. That is not to say that Niebuhr is to be identified in any thoroughgoing manner with the thought of Brunner, and certainly he is not to be identified with the position of Karl Barth. Always when the idea of dialectic is used in theology, a definition of the sense in which it is used must be given. In these days it is not to be taken in Hegelian sense. The element of crisis, or tragedy, enters into it along with the element of paradox, which is grounded

in the recognition of the inability of sinful man to accomplish the work of God, or to express adequately the Word of God. Beyond human tragedy lies the power of God to accomplish his redemptive work.

The chapters of this book were delivered as sermons by Prof. Niebuhr before they were worked into form for a book. The author has achieved the continuity that is always desirable in publishing a group of sermons or essays under one common title. Quite apart from their preaching value these essays are of no little importance in the present day state of Christian thought in America. This volume will probably mark a shift of direction, certainly of emphasis, in the reaction of American Christian thought to the Theology of Crisis, the Dialectical Theology, or Barthianism, however one may choose to designate it. The treatment of the Bible by Prof. Niebuhr as the Word of God is of no little importance. He is no literalist, as all will agree who know him. He regards much of the scripture as myth, and yet he is quite willing to use those same passages as the basis for interpreting God's will concerning fundamental problems. His principle of interpretation here reminds one strikingly of Dr. Brunner's view as set forth in his little volume, The Theology of Crisis. It is a theological position that does not argue critical problems or findings, but is quite willing to take a rather radical position on that score, while at the same time regarding all of the Bible as subject for study in the quest for the revelation that transcends and lies behind the written word. The author's first chapter in Beyond Tragedy is based upon a phrase in the sixth chapter of First Corinthians, "As deceivers and yet true." He takes this as Paul's belief that "we do teach the truth by deception." The author's contention is that the dialectic relationship between time and eternity requires expression in terms of time and history that cannot be taken as literally true, and yet must be taken as conveying an eternal truth. For example, he says that we must accept the truth of creation as set forth in the Genesis account, but

we are not to conclude that the work of creation was accomplished in just the manner there described. Or, to take another example, he contends that the resurrection of the body is an essential stage in the spirtual continuity and consumation of our fellowship with God, and yet he insists that we must not look for a literal fulfillment of the scripture promises of a bodily resurrection.

Here is a volume that will stimulate thought, and stir the depths of religious conviction, whether or not the reader agrees with the author's premise or with all of his conclusions. Its emphasis upon the sinfulness of man and the grace of God, as well as upon the Word of God within and behind the Bible, will be received as a welcome note in our present day decline of humanism and new interest in vital theology. H. W. TRIBBLE

Philosophical Fragments, Or A Fragment of Philosophy. By Johannes Climachus (Soren Kierkegaard). Translated by David F. Swenson. Princeton University Press. 1936. 135 pages. $2.00.

It took the spread of interest in the theology of Karl Barth and Emil Brunner to draw sufficient attention to Soren Kierkegaard to justify the publication of an English translation of one of his books. A few years ago the University of Texas carried some excerpts from several of his books in a paper-bound bulletin, but this is, I believe, the first direct translation of a single volume to appear in our country. It is to be genuinely hoped that it may be received with such serious interest as to call forth other volumes. Professor Swenson has rendered a very valuable service to the cause of Christian theology, not only in making the translation but also in giving the rather thorough survey of Kierkegaard's life and the development of his thought that he presents in the introductory chapter. The great Dane was a strange character indeed. Perhaps we shall never know just why his love affair turned out so tragically, but we do know that it made a profound impact upon his view of life. This volume is a clear indication of such influence.

Here is a good opportunity to study at first hand his use of the paradox. "The supreme paradox of all thought," he says, "is the attempt to discover something that thought cannot think" (p. 29.) Taking his cue from Socrates and transferring his thinking into the realm of the Christian's quest for a clearer view of God, he points out that the reason of man is in itself hopelessly inadequate. Reason cannot prove the existence of God, nor can it interpret him after his existence has been affirmed. If man is to know God he must regard him as the unknown, and himself as utterly unlike God. It is in this manner that revelation sets the stage for faith. And that faith is centered in God the Teacher, rather than in his teaching, as he speaks to man in the moment of decision. Aside from agreement with Kierkegaard in all of his view, every serious student of Christian thought should study this volume.

H. W. Tribble

Religious Tradition and Myth. By Edwin R Goodenough. Yale University Press. 97 pages. $1.50. 1938.

Professor Goodenough's general thesis is that Christianity is the composite of the better elements in Judaism, Greek philosophy, Greek religion, and mysticism. His purpose is to attract back to religious paths the intellectuals of our modern world who have wandered astray because of their discontent with the traditional and doctrinal baggage of Christianity. With no interest in doctrine, but much in tradition, he would lead them to see that they are incurably religious and that they are to find the fulfilment of their spiritual aspirations in a mystical fellowship with an impersonal Absolute that is not accessible to man.

The essence of Christianity is, he says, its "power of becoming all things to all men," its ability to adopt and adapt the most valuable elements in the great religions of the world. Christianity is "a great summation of the multiform religious traditions of our civilization" (p. 85). It is not founded on faith in a personal God, for "to discuss

whether or not the Absolute is a personality is as appropriate as to debate the length of his beard, since the only personality we know is human personality, and to project that in any sense upon God is anthropomorphism." (p. 88). Putting prayer to the Holy Spirit or Jesus in the same category with prayer to a patron saint, the author goes on to say that "the message of Christianity has been built up upon the conception that the ultimate God was not readily accessible . . . ." What he advocates is an "agnostic religious experience" which builds upon prayer to an indescribable and impersonal something beyond ourselves, while at the same time rejecting the possibility of divine revelation. One wonders how the presentation of such a view could be expected to draw anyone to religion. But one does not have to guess what would be the type of religion that would reward the reader who might follow the professor's pleadings. It would not in any sense be Christian. The author is Professor of History of Religion in Yale University.

H. W. Tribble

Reformed Dogmatics, Historical Volume. By Professor Louis Berkhof. Wm. B. Eerdman's Publishing Co., Grand Rapids, Mich. 293 pages. 1937. Price $5.00.

There has been no lack of books in the general field of the history of Dogma, nevertheless Professor Berkhof's work here will make a place for itself, for it is distinctive in its plan of organization, as well as in its spirit of interpretation. It is designed primarily as a guide in the study of the history of Christian doctrine. Each chapter closes with a paragraph of questions that point the way for further study. There is also added to each chapter a list of carefully chosen texts that may be used fruitfully in this extended study. Such an arrangement means that the book will prove useful for reference as well as for classroom or group study. Beginning with an introductory discussion of the meaning of Dogma, the field of study that is to be surveyed in the book, and a statement concerning the method to be em-

ployed, the author leads the reader immediately into search for the statement of Christian doctrines as made by the early church fathers. The paragraphs and chapters are brief and pointed, sometimes quite too brief for an adequate guide. But the rise and development of the various movements, heresies, and schools of thought, are rather clearly indicated. Special emphasis is given to the effect of the reformation upon Christian theology, and yet one could not say that this is distinctively a treatment of Reformed doctrine. It is rather a study in the history of Christian thought, and for that reason its value will be generally appreciated.

H. W. Tribble

Christian Doctrine. By Walter Thomas Conner. Broadman Press, Nashville, Tenn. 349 pages. 1937. Price $2.50.

Dr. Conner's ability to state profound truths in a clear style and succinct form has been recognized by all who know him either from his lectures or from his books. That ability is nowhere more effectively used than in this book. He uses no excess verbiage, has a knack of avoiding difficult theological terms, but seems to be able to interpret the doctrines in the language that is easy to follow because the vocabulary is simple. The author has also organized and outlined his work with a view to making the book easy to use as a text for class-room work. The chapter headings outline a progressive study, and yet each presents a distinct doctrine. The book is sufficiently broad in scope, so that a class will be able to make a comprehensive study of the field of Christian doctrine by following it. Within each chapter the material is well organized, and the outline is indicated with well arranged division headings.

As to the nature of the material presented, the reader will rejoice in finding a wholesome, positive, and constructive statement, yet a skilful avoidance of controversial material. He has not compromised his convictions, but he has set them forth in a manner that invites more careful study rather than argumentative contention. This is il-

lustrated, for example, in his treatment of the doctrine of revelation as it is applied to the scriptures. He takes a very positive position concerning the Bible as the record of revelation, but he says very little about theories of inspiration. That fact is both noteworthy and valuable. His discussion of the ordinances also is on a lofty plane of constructive thinking and positive teaching, rather than the low plane of controversy. Christian theology moves forward very definitely with the type of interpretation that Dr. Conner is giving us. If the reader, student or teacher, is impressed with the need for more thorough treatment than is given in this volume he will find that in Dr. Conner's larger work. H. W. TRIBBLE

Types of Modern Theology. By Hugh Ross Mackintosh. Charles Scribner's Sons. 333 pages. 1937. Price $5.00.

All who have ever made the pilgrimage to Edinburgh to study under the beloved H. R. Mackintosh will welcome this token of his brilliant lectures on Nineteenth Century Theology. The preface says that these chapters were given as lectures under the Croall Trust in the autumn of 1933, and later revised by him for publication, but a great host of his former students will live again the classroom scenes in New College as they follow from the printed page the voice that was stilled by death on June 8, 1936. No more fitting volume could be presented by the editors as a testimonial of their appreciation of the character and work of Dr. Mackintosh as a Christian thinker. Right gratefully will it be received in all parts of the Christian world. It would be difficult to find a theologian who achieved a more perfect blend of native ability and consecrated scholarship, of analytical criticism and constructive interpretation, or of breadth of view and deep personal faith. He was a Christian first, and a theologian second.

The types of theology surveyed here are six: The Theology of Feeling, as found in Schleiermacher; The Theology of Speculative Rationalism, as exhibited in Hegel and the Hegelians; The Theology of Moral Values, as set forth by

Ritschl; The Theology of Scientific Religious History, especially in the thought of Ernst Troeltsch; The Theology of Paradox, championed by Kierkegaard; and The Theology of The Word of God, as seen in the position of Karl Barth. Not only is each type discussed separately, but the relations between them and the progress that is made historically are clearly traced. By his translation of the Christian Faith Dr. Mackintosh came to be recognized as an authoritative interpreter of Schleiermacher, and for that reason the second and third chapters of this volume need no further recommendation. He treats in Chapter II Schleiermacher's Interpretation of Religion, based primarily upon his Addresses. In Chapter III he sets forth Schleiermacher's Interpretation of Christianity, based upon The Christian Faith.

In all the lectures he has combined exposition with criticism, and with amazing skill has held himself to the essential matters in each type. In no part of the volume is this more evident than in his treatment of Kierkegaard and Barth. To understand the great Danish thinker one must study his life and times as well as his writings, and this the author has done. He gives Kierkegaard's position and also an insight into some of the sequences—psychological as well as religious and intellectual—that made such position well nigh inevitable. And it is generally recognized that to understand Barth's position one must at least begin with Kierkegaard. Dr. Mackintosh was not regarded as a Barthian, though he was known to be sympathetic with much in his view. The love for Herrmann that characterized both men provided good ground for intellectual and personal fellowship, while the fact that Mackintosh continued in the groove of thought that became attractive to him at Marburg gave him an objective attitude as he studied Barth's divergence from Herrmann. For this and other reasons we have in this last chapter probably the best short introduction to and criticism of the Barthian theology now available. He treats the main points in Barth's view, and elucidates them with clarity and with enough citations to make his presentation valuable as an introductory guide. H. W. Tribble

Reality and Value. By A. Campbell Garnett. Yale University Press. 317 pages. 1937. Price $3.00.

Here is an essay in philosophical realism that is altogether stimulating and constructive. The author's purpose throughout is to discover and interpret a theory of value that can be philosophically supported and pragmatically tested. The investigation is in the realm of an introduction to metaphysics, and more specifically in the realm of an investigation into the relationships that obtain between the knowing subject and the known object in an epistemological realism. Through his investigation of these relationships he successfully refutes the premise of philosophical materialism. He makes cogent and constructive use of the distinction between the act of experiencing and that which is experienced. The knowing self is a reality, and is capable of discerning values that give significance to life. This self, or the knowing subject, is not only a part of the sum total of reality in time and space, but it also sustains relationships that require a view of reality that reaches beyond time and space. It points our thinking to the utimate Reality that is the source of all that we know perceptually and the object of all our efforts to know speculatively. In other words, the view championed here definitely opens the door to a realistic view of God in relation to the physical universe. It also opens the door definitely to the Christian doctrine of immortality. That these two concepts should be developed from a metaphysical inquiry, and shown to be in fundamental accord with the principle of philosophical realism, is in itself enough to give to this book a distinctive and abiding value.

Christian students of philosophy should rejoice in the work that Dr. Garnett has done. He has written in a style that is not difficult to follow, though the necessarily involved position, and the many references to standard works in philosophy, and the necessity for maintaining clear distinctions while at the same time making standard use of recognized terminology, will lay upon the reader the burden

of careful study. It is not a book to be read in a hurry. But rather one to be studied diligently and purposefully. For those who are in the habit of studying philosophy there will be no difficulty in taking the book straight through from the beginning. For those whose busy lives necessarily hold them to limited schedules of time for the study of such books, the author's habit of summarizing the chapters and tying each into the others, and especially the last chapter giving his conclusions, will enable the average reader to draw great benefit from the book. H. W. TRIBBLE

The Future of Christianity. Henry Martin Loud Lectureship of 1937. Edgar Sheffield Brightman, Borden Parker Bowne, Professor of Philosophy, Boston University. The Abingdon Press, New York. 1937. 158 pages. Price $1.50.

"This book sets forth clearly the difference between religious and scientific knowledge. It interprets the future of the Bible, the Church, and faith in God, offering a philosophy of hope for the future of humanity in spite of present nationalistic and economic strife."

An amazing amount of ground is covered in the four lectures in this book. It is in the tempered, serious spirit which readers of Dr. Brightman know so well. Its analyses are careful, ordered, frank. If anything it overstates the difficulties facing Christians on the various fronts of the question raised in the title, and the opposition to Christian religion today.

In the main its positions are very sound, its faith well grounded and quietly strong, even if a little timid in expression. Its hope, likewise is fixed but not exuberant. The discussion moves largely, chiefly, I should say, on the plane of reason.

Within its compass this is the most comprehensive Christian apologetic in recent literature. It may well be that it is a little too pertinent to the current mood and current active and earnest skepticism for it to have a long life. It is distinctly a strong book of the hour. W. O. CARVER

The Redeemer. By W. J. Sparrow Simpson, D.D. Longmans, Green & Company. 222 pages. 1937. Price $2.50.

In the main the efforts to interpret the atoning significance of the death of Christ swing like a pendulum between some form of the satisfaction view and some form of the moral influence view. Conservative thinkers tend to take their cue from Anselm's interpretation of Christ's death as a satisfaction of the righteous honor of God, or the Reformation doctrine of penal substitution; whereas more liberal views tend to regard his redeeming sufferings as pointing to a stream of influence by way of moral example that the revelation of God in Christ releases in Christian experience. A good question that opens up the distinctions to be made between these positions is that which concerns the need for reconciliation. Did the estrangement that sin invoked point to God or to man, or to both? Or, to state it differently, did man need to be reconciled to God, or did God need to be reconciled to man, or was there a mutual though different need for reconciliation? Dr. Simpson has given in this volume a very helpful study of the whole problem. He has summed up in a very good paragraph in the preface the line of thought that he has followed. In order to introduce the book to the readers of this review a rather extended quotation might here be given.

"The purpose of the present pages is to urge that in this case, as in so many others, popular Religion is right in what it affirms and wrong in what it denies; that the Atonement is both a Godward sacrifice and a manward appeal, primarily Godward and secondarily manward; that its essence lies in the fact that it is the one and only perfect Reparation offered to the Eternal Holiness; and that it was offered by the Son of God Who, for that very purpose, became the Son of man, in order that, being identified with humanity, and so their ideal representative, He might reconcile the sinful with the Sinless, and accomplish for His creatures what they never could accomplish for themselves. The Atonement is secondarily an appeal to the heart and con-

science of men, indeed it is the most constraining appeal that Religion has ever made, but it is in the marvellous sacrifice of the Son to the Father, by which reparation for sin was made, that the fullness of the constraining power of the manward appeal consists."

That the author has done his work well the reader will soon recognize. If he has not leaned quite enough to the side of a vital interpretation of the atonement, he has rendered the service of keeping the main phases of the subject well balanced in his thinking and he has given a sane and constructive study. H. W. TRIBBLE

Immortal Words of Christ and the Apostles. In Compact and Related Sequence. Transcribed from the King James Version of the Bible. By James W. Woodrow. Fleming H. Revell Company. 1936. 160 pages. Price $1.50.

The effort is made in this volume to relate the words of Jesus and those of the Apostles by grouping them under topical headings. Under the heading "Rebuke," for instance, are placed the words of Jesus which may be described as words of rebuke. "Exhortation" is another heading, "Loving-Kindness" another, and so on. Selections are made from all four Gospels and a verse or two from Matthew may follow verses from John, or Luke, or Mark, and vice versa. Part One of the book is given to the words of Christ, Part Two to the words of Paul, and Part Three to the words of James, Peter, John and Jude.

It is difficult to recognize the value of this book. Take the words of Christ or the Apostles out of the context in which they are found, separate them from the circumstances and conditions that brought them forth and something powerful goes out of them. Then why attempt to separate them from the living contexts and pile them together under arbitrary headings? Why not let them speak from the pages of the New Testament where they were first brought together under the inspired hand of masters?

EDWARD A. MCDOWELL, JR.

Christ and Our Liberties. By L. L. Gwaltney. Birmingham (Ala.) Printing Co. Price $1.00.

For nearly twenty years the author of this volume of sermons has been editor of the Alabama Baptist. During that time he has preached constantly in various pulpits of his State, and has had many requests to publish his sermons. Many who appraise so highly his contribution to the life of his denomination will be glad that he has yielded to the requests and sent out the messages of this series. Readers will agree with the estimate in Dr. L. E. Barton's Introduction: "This is not just another book of sermons. They are different. There is homiletics here but it takes its place as servant and not as Master. There is interpretation, sometimes of particular texts but more often of history, racial movements, economic conditions, political trends, presenting the author's conception of universal truths . . . It is no little Gospel that is here proclaimed. No feeble faith mouths and mutters here. To this author Christ is a big Saviour, the Kingdom of God is his benevolent rule in the whole cosmic order, the church is a living, vibrant dynamic for accomplishing the divine will in human society and preparing the saints for the fellowship of the future life."

J. B. WEATHERSPOON

An Introduction to the New Testament. By Edgar J. Goodspeed. The University of Chicago Press. 1937. 362 pages. Price $2.50.

This volume is the fruit of Prof. Goodspeed's long and diligent work in the field of New Testament literature. It may be considered therefore as presenting his final views on many critical problems. That these views have been made available in one book will doubtless prove a source of satisfaction to all who seek new light on Biblical issues.

Prof. Goodspeed is best when he is on certain ground. He has the gift of re-creating the historical background of the books of the New Testament in artistic and interesting fashion when there is history to re-create. He is ingenious but none too convincing in the realm of speculation and

hypothesis. Freshness and simplicity characterize this book. Technicalities and footnotes are held to a minimum.

Perhaps the outstanding feature of this introduction is its approach to the New Testament literature. Prof. Goodspeed treats first, one by one, the letters he designates as of Pauline authorship, then discusses the collection of these letters as a Pauline corpus, subsequently showing what he interprets as the influence of this corpus on other books of the New Testament. He interprets the Ephesian letter as the introduction to this corpus, written not by Paul, but probably by the collector of the Pauline letters. "Ephesians as a whole is a generalization of Paulinism," he writes, "much more like a later Paulinist than like Paul himself." Prof. Goodspeed attributes to Paul only nine epistles, I and II Corinthians, Romans, I and II Thessalonians, Galatians, Colossians, Philippians and Philemon. By combining I and II Corinthians in one epistle and I and II Thessalonians in one the "corpus" is made to contain seven letters. The author thinks that this arrangement became the pattern for the seven letters to the churches of Asia contained in Revelation.

This interesting view is only one of a number of debatable conclusions presented in this book. Prof. Goodspeed is of the opinion that there were four Corinthian letters instead of two. II Cor. 6:14-7:1 is probably a part of the first letter Paul wrote to Corinth, he thinks, while I Corinthians was the second letter written. The third letter, the "painful" letter alluded to in the first portion of II Corinthians, is to be found in chapters 10-13 of II Corinthians. Chapters 1-9 of II Corinthians constituted the fourth and final letter. Philippians is treated as two letters. Phil. 3:1-4:23 is described as the first letter, 1:1-3:1 as the second. The author thinks that Philemon was the letter to Laodicea mentioned in Col. 4:16.

Prof. Goodspeed believes that the Book of Hebrews was written not for Jewish Christians, but for the Church at Rome. He gives the date of writing as about A. D. 95. The writing of Mark and Matthew is placed after the fall of

Jerusalem in A. D. 70, Revelation in the reign of Domitian, I Peter about A. D. 95, James early in the second century, John's Gospel about A.D. 110, Jude about A. D. 125 from Rome, and II Peter after Jude. The Elder John, not the Apostle, is thought to be the author of the Fourth Gospel and I, II and III John. The author is positive I and II Timothy and Titus could not have been written by Paul. He believes they were written from Rome in the middle of the second century. EDWARD A. MCDOWELL, JR.

The Story of Jesus For Young People. By Walter Russell Bowie. Illustrated by Robert Lawson. Charles Scribner's Sons. 125 pages. $2.00. 1937.

The author of this book is the rector of Grace Church in New York City, and is widely known both as preacher and writer. In the pulpit he is winsome and forceful, and in the printed page he is clear and convincing. He is well equipped to give us a story of the life of Jesus for young people. He tells it in a style that will surely grip and hold the interest of young minds. Indeed, older ones will also find it delightful and enriching reading. H. W. TRIBBLE

The Lamb of God Series. Four Volumes. By J. Oliver Buswell, Jr. Zondervan Publishing House, Grand Rapids, Mich. 1937. Each volume $1.00 in cloth, or 65 cents in paper.
Vol. I, Behold Him! 105 pages.
Vol. II, What Is God? 157 pages.
Vol. III, Sin and Atonement. 114 pages.
Vol. IV, The Christian Life. 115 pages.

Dr. Buswell, who is President of Wheaton College, has set forth in four short volumes and in quite readable style some of the great themes of the Christian faith. In the first volume he treats the question concerning the historicity of Jesus Christ, especially with respect to His incarnation, resurrection, and deity, and also the doctrine of scriptural authority. Concerning the Bible his thesis is verbal inspiration and complete inerrancy. In the second volume his study concerns the Christian conception of God. Chapter I gives a definition of God from the viewpoint of Christian

theism. Chapter II discusses the Trinity, while Chapter III faces some questions concerning God's relation to His universe.

In the third volume he presents a study of sin and its remedy through the death of Christ, while in the fourth he seeks to show what is the true relation between the law and the gospel in the plan of redemption. His most frequent citations, aside from Bible references, are from the Westminster Shorter Catechism. His treatment throughout is uncritical. In fact, the entire work is too extensive in its sweep to be of great value beyond elementary use. The volumes are short, and yet they attempt to cover wide fields of Biblical and Systematic Theology. H. W. TRIBBLE

About The Old Faith, Meditations Upon Important Christian Truths. By Henry W. Frost. Fleming H. Revell Co. 128 pages. Price $1.25. 1937.

In the Foreword the author says, "This book has been written for young Christians and those new to the Christian faith. With this end in view, the author has sought to avoid theological words and phrases and to write simply and plainly. More matured Christians, therefore, are asked to look leniently upon the volume both as to its framing and wording." It is an attempt to cover the whole range of Christian doctrine in a catechetical style with the questions implied but not stated. There are no paragraphs, only disjointed and numbered sentences. There are frequent Scripture references given in parentheses at the conclusion of sentences, but without explanation of the connection between the author's statement and the scripture referred to confusion easily develops. For example, the reference given in support of the statement that "The doctrine of the virgin birth of Christ is one of the great foundation truths upon which Christianity rests" is Genesis 3:15. One can understand how the author probably would explain the connection, but for a young Christian who thinks as he reads more questions would be raised than answered by such loose use of the Bible. H. W. TRIBBLE

III. MISSIONS, HISTORY, RELIGION

A History of the Expansion of Christianity, Volume I: The First Five Centuries. By Kenneth Scott Latourette, D. Willis James, Professor of Missions and Oriental History in Yale University. New York and London. 1937. Harper and Brothers. XXIV. 412 pages. Price $3.50.

Nothing is more indicative of the misplacement of emphasis in the study and "work" of organized Christianity than the fact that never before has the history of the expansion of Christianity, the missionary work, been written on so extensive a scale as this, of which the volume under review is first of a series of six as projected. Great sets of volumes have been written and published of "Church History," its institutional aspects, Histories of Creeds, of Doctrine, of Worship, etc. The history of missionary expansion has been neglected while whole libraries of histories of other aspects of our religion have been produced. Yet our Lord stressed the witnessing unto the ends of the earth. We have not put the center of interest where he did. The same is true of preaching. This is not at all complete or even moderately full history of preaching. The late Dr. E. C. Dargan undertook such a history, to be completed in three volumes, but could not get support for its publication in the form contemplated.

This reviewer's Course of Christian Missions is the only history that covers the field from Pentecost to the present. Two or three others, in English, give sketchy outlines holding of the first fifteen centuries and then go in some detail into the modern period. There are some very good histories of missions in single countries, or areas, and some of the missions of this or that denomination. Even the Roman Catholics have largely neglected this field of research and presentation.

It is most gratifying, therefore, that this work has now been undertaken, and the first volume is encouraging. As indicated by its title it covers the first five hundred years.

There is no very good reason for stopping at that particular stage, except that this will provide for about one-sixth of the material to be included in the series, and in general there is a turn in the course of the development of expansion at about that time, when the territory of the Roman Empire had been incorporated in the church and the further regions of Europe were being entered with vigor.

Harnack had done a monumental work on the first three centuries a generation ago; but had not gone further and he had been as much concerned even here with doctrine as with expansion. The 'Conversion of Europe' had been told, chiefly in its external and superficial aspects, by Robinson. Maclear had done a job of genuine scholarship for Mediaeval Missions. Dr. L. C. Barnes had written a popular history of "Two Thousand Years of Missions Before Carey," based on sound scholarship and wide reading, including some of the sources. The prodigious worker and comprehensive scholar, Dr. Julius Richter, who gave to the authorities of the University of Berlin a demonstration that Missions could be made a major for university degrees, had worked very extensively in this whole field and had produced superior volumes for several fields of Modern Missions, including in each case a summary survey of preceding impacts of Christianity. It remains, however, that here we have a pioneer work.

One quickly discovers that Professor Latourette has made use of vast resources in preparing his first volume. He has brought together a great collection of facts, and has arranged them in a good plan. It would greatly facilitate their use if there were some mechanical device for indicating the turns in the course of the reading. As it is, one reads right on, with not the slightest indication of when one is passing from one topic, or one country, to another.

The documentation is very complete, one is inclined to think often needlessly detailed, involving a waste of space at times, since the reference is not infrequently so obvious as to requite no specific note.

The well-known modesty of the author causes him constantly to be warning the reader that our knowledge is limited, incomplete, or uncertain; and he may be too reticent abount expressing his personal views of the significance of the facts.

The work might have been more satisfactory if the author had followed his own convictions about the meaning of Christianity for the world and of the sources of its vitality and its claim on humanity. While he allows his own convictions occasional expression, he does this with a sort of apologetic reservation. He has announced his training in the evolutionary theory of history, and professes to have tried to follow faithfully that method. While this might commend his work to some who might otherwise not be interested in it, it is not at all likely that there will be any great enthusiasm for such a history as this must be beyond the ranks of those who believe that Christianity carries the divine in human history, introducing a superhuman factor in the making of the destiny of the race. There really is no accounting for the facts of Christian expansion that are worthy of all this interest and effort apart from the redemptive purpose of God running all the way, and explicitly outlined and enjoined upon the attention and response of men from Abraham to Jesus, and then in Jesus defined and projected as a distinctly divine factor in the life of the world. The vigorous outreach of Christian Missions has been based on these premises, and the achievement worthy of consideration at this time have been just those that can be accounted for only by reckoning the divine distinctly into the forces that produced the results. And if these things are true, the story of the expansion of Christianity cannot be fully or accurately told if one limits himself to the secular and purely evolutionary interpretation.

As a matter of fact Dr. Latourette has not denied at any point the superhuman, and his facts, so well and so fully assembled, may at any stage be taken to demand the explanation afforded alone by the divine purpose and direct-

ing presence. Yet, from the start, in the projection of the Christ and in the profession and conviction of his missionaries, has been the work of the Holy Spirit, taking the message and the meaning of Jesus Christ into the making of history by the remaking of men, and thus bringing in "the kingdom of God." Thus far Dr. Latourette is giving us the facts, and their setting in the vast world of fact, and leaving the reader to interpret. Even in so elaborate a history as is here undertaken there must be a very limited selection of the multitude of facts, and those selected must be arranged and ordered according to some plan, and the plan in turn will involve a theory. The author has not concealed his theory, his plan or his faith.

The reviewer hails the beginning of this great enterprise and devoutly hopes to see it completed.

W. O. CARVER

A Mighty Winner of Souls: The Life of Charles G. Finney. By Frank Greenville Beardsley, Ph.D. The American Tract Society. 1937. 192 pages. Price $1.50.

How refreshing to read a real, moving, vivid life of Charles G. Finney! Well, here it is; and from the pen of a historian. The author seems often hard pressed to express himself, for Charles G. Finney is in almost every sense different from him, his culture, environment, experience and theology! But in this book—one in a thousand—the historian *prevails*, and the theologian and interpreter deal with the facts first and then their explanations on the basis of what actually took place.

This is a thrilling account of a great Christian Evangelist—big enough, Christian enough and sane enough, not to mix up the phenomena and accompaniment of his revivals *with* the real Revival itself. One does not need to agree always with Finney, or the interpretations of the gifted author, to be mightily gripped and moved by the study of this book. Mostly and *excellently*, this book is narrative, biography, history, history in the making. Along

with all this, there is a glowing and growing warmth and sympathy that make the book, the subject and the times the intimate, personal possession of the readers. One considers it the classic on the life and work of Charles G. Finney; and one believes that Dr. Beardsley has almost surpassed himself as one of the present day writers and historians of note. F. M. POWELL

The Kingdom of God in America. By H. Richard Niebuhr. Chicago. Willett, Clark and Co. 1937. 215 pages. $2.00.

Professor Niebuhr's latest book reveals to what extent he is feeling the force of a powerful current trend in Christian thinking: a trend away from pragmatic liberalism toward a more vital conservatism. In a previous work he laid great stress upon sociological factors as the determinatives of religious life. By his own confession, he now finds the sociological explanation inadequate and turns in this study to seek *within Christianity itself* the dominating ideal and spirit which account for the forms assumed by the Christian movement. In the concept of the kingdom of God he finds the fundamental principle of American Protestantism: a principle which not only was more important than social and economic factors in shaping the institutions of Christianity, but which itself has exercised a powerful influence over social and economic institutions. Thus it could be said that the most significant thing about this book is the preface, in which the author practically recants his former views and humbly falls back into the line which many conservative Christians have never deserted.

The thesis of the book in a fairly simple and obvious one, which might perhaps be established with fewer words than Niebuhr employs. Yet he does a good job of it, and, in course of the reading, one has his memory refreshed concerning the history of American theology.

Conservatives who may have winced a bit at the forthright condemnation of institutionalism will be in part recompensed by the equally vigorous criticism of the institutional-

ism and impotence of liberalism. One of the best sentences in the volume is the laconic summary of the doctrines of liberal Christianity of a generation ago: "A God without wrath brought men without sin into a kingdom without judgment through the ministration of a Christ without a cross." (p. 193).

Niebuhr modestly expresses the hope that this work may serve as a "stepping stone" to some future writer who may present a complete story of Christianity as the progressive embodiment in human society of a great spiritual ideal.

H. C. GOERNER

C. T. Studd, Athlete and Pioneer. By Norman P. Grubb. Zondervan Publishing House. Grand Rapids, Michigan. 1937. 266 pages. Price $1.00.

I remember well when C. T. Studd, chief of "the Cambridge Seven," toured America in my younger days in the interest of Foreign Missions and especially of the Student Volunteer Movement. I saw him and heard him with keenest interest. I knew the salient facts of his story. One of the most famous cricket players in all the British Empire, converted to personal faith and consecration, along with many other university men, under the power of the Moody meetings in the 1880's, he went to China under the China Inland Mission.

I knew also of his subsequent formation of an "inland mission" for Africa on the principles of the C. I. M. and of his death in Africa in 1931, after eighteen years of devoted toil. Under his lead arose also the wider work of "The Worldwide Evangelization Crusade."

But the full story I did not know until I read this book. Now I can well understand how it had seven printings in England in less than three years; and when printed in America last January a second printing was called for in April. Everybody who loves an athletic hero, and all who love a moral and spiritual hero, and all who love Christian devotion and Christian Missions will find gripping accounts

in this volume. In all the annals of completely surrendered personalities few can surpass the story of "C. T."

The story is told by one of the four men who married the four beautiful and consecrated daughters of this "saint," whose pictures beam challengingly on one page of the book.

Nor must this review fail to mention the Irish lassie whose life came to be linked with Studd's in China, a simple unschooled girl married to a University man of great wealth until he took literally the invitation of Jesus to another "rich young man" and sold all he had and gave it to the service of Christ's poor and brought himself to "follow" his Lord. She was every way a help meet for him in this apostolic succession. Read it. It is good for this day.

W. O. Carver

The Small Sects in America. By Elmer T. Clark. The Cokesbury Press. 1937. 311 pages. Price $2.00.

Dr. Clark has performed a real service for the student world in the production of this volume. It is the outgrowth of more than fifteen years of interest, study, research, and personal visitation to the "Headquarters" and Publishing Houses of these small sects. This book is both scholarly and fascinating; psychology, history, biography and story blend in its pages. The tremendous amount of detail and drudgery necessary for its completion are almost lost sight of in the delightful presentation of the finished product.

Here is practically a panorama of contemporary Christian history in America. Statistically no sect is too insignificant to claim the author's sympathetic attention and treatment. Fairness is characteristic of every page, and though one will not always agree with the author's interpretations, one will always respect his opinions and be grateful for his history, and *history* largely comprises the volume.

This is a rare book for every student and lover of the Christian church—indeed it would be a boon to our United States if every literate citizen could read it. Get it and start into it; it is packed with facts and bulging with interest.

F. M. Powell

Christianity and Our World. By John C. Bennett. The Associated Press. Price 50 cents.

This little book of less than a hundred pages is the first of a series to be called the "Hazen Books on Religion." "The purpose of the series is to present simply, compactly and inexpensively a number of the best available interpretations of the Christian philosophy as a guide to Christian living today." There are four chapters, Christianity and Secularism, The Christian Ethic and the Moral Confusion, Christianity and the Economic Order, and Christianity and the New Tyranny. A bibliography and questions for discussion make the volume a fine "starter" for some serious thought and reading on the Christian social task. Preachers will find here a gripping and suggestive message.

J. B. WEATHERSPOON

Christianity in the Eastern Conflicts: A Study of Christianity, Nationalism and Communism in Asia. By William Paton. Willett, Clark and Company. Chicago and New York. 1937. 224 pages. Price $1.50.

Traveling through Japan, China, India and the Near East, Dr. Paton observed at first hand the many aspects of the activities of the Christian church, faced as it is with nationalism, communism, and the general growing economic and spiritual unrest. The first part of his work records the results of his observations. He found a church alive and militant, but confronted with a host of grave problems. The second part of his book, therefore, discusses, in the light of the facts gathered from his journey and from research, the outstanding questions which the church must resolve in its task of witnessing in these lands to the Christian gospel."

The author is Secretary of the International Missionary Council and Editor of the (quarterly) International Review of Missions.

On his world tour in 1936-37 he had conferences with missionaries in Japan, China, India, Egypt and Palestine. He is one of the foremost students and authorities of the day on world problems and missionary statesmanship. He is

committed wholly to Christian unity and union, without having faced some of the issues involved. His book is one of the major books of the day. In general I am glad to associate myself with the distinguished men who so heartily praise this volume.

W. O. CARVER

The Elements of Comparative Theology. By F. Harold Smith. New York. Charles Scribner's Sons. 1937. 240 pages. $2.25.

This is a valuable handbook on Comparative Religion; a book that needed to be written. In scholarship it is accurate; in point of view, unashamedly Christian. It goes beyond that shallow sympathy which sees only the good in other religions; for, while always fair in the presentation of other theologies, the author is not blind to the uniqueness and objective superiority of Christian theology.

The living religions are examined with reference to their doctrines of Revelation, God, the World, Man, and Salvation. In each case the application of normative criteria reveals the superlative content of the Christian doctrine.

This book will serve well as a textbook in Comparative Religion to supplement the detached, historical treatment given in most texts. Read privately by the pastor, it will confirm his faith in the finality of Christ.

H. C. GOERNER

Africa and Christianity. By Diedrich Westermann, Director of the International Institute of African Language and Cultures; Professor of African Languages at the University of Berlin. Oxford University Press. New York. 1937. 221 pages. Price $2.25.

We know Dr. Westermann already as at the very front of all authorities on African peoples, languages and religion, as also a thorough student of Christianity in Africa.

This new book, the *Duff Lectures* for 1935, covers the field with remarkable fullness, for its limits. The missionary interest is properly dominant but it is set in the context of political, religious, social and cultural conditions. It is a scientific and interpretative study which contributes also to the needs for normative guidance in the Christian task.

The lectures discuss "Old and New Ideals"; "European Control"; "The Religious Heritage" of the Africans; "Christianity in Competition" with other faiths in the northern half of the continent in earlier centuries; with Islam; with secularistic ideas and movements; with indigenous beliefs and practices; "Mission and Church"; "Christian Literature" for Africans.

The book makes its contribution to every phase of interest in the African people: to Missions of course, but to the history of religion, to ethnology, to social science.

W. O. CARVER

Southern Baptist Handbook, 1937. By E. P. Alldredge. Sunday School Board, Nashville. 394 pages. Price 50 cents.

To state that there are "394 pages," gives little idea of the tremendous amount and the almost inestimable wealth of material in this volume. This is the sixteenth edition of the "Handbook Series" issued by Dr. Alldredge, and, as with the other fifteen, this one combines and brings up to date the best features of the preceding ones and adds new excellencies.

F. M. POWELL

IV. SOCIAL, GEOGRAPHICAL, PRACTICAL

Rebuilding Rural America. By Mark A. Dawber. The Friendship Press. Price $1.00 (paper 60 cents).

This book should be brought to the attention of all rural pastors. The author is superintendent of the Department of Town and Country Work of the Methodist Episcopal Church. He was formerly a rural pastor, serving in an open-country circuit, and served for some time in Boston University in the department of Rural Leadership. He writes, therefore, out of experience and prolonged study, and with warmest sympathy. The result is a work of distinct sociological and religious value.

There are eight chapters, as follows: A Changing Rural America, Religion in Rural America, The Co-operative

Movement and Rural Life, Forward Together, Nurturing Rural Childhood and Youth, Rural Leadership, Rural Groups with Special Needs, and, The Rural Church on the New Day.

The spirit and purpose of the book are expressed in this word from the preface: "If we succeed only in making life easier and pleasanter, in increasing the abundance of things, and do not, at the same time, succeed in molding the spirit of rural America to greater honor and decency, to nobler ideals and a more unselfish order, than all our work will have been in vain." J. B. WEATHERSPOON

How Can God Answer Prayer? By William Edward Biederwolf. Wm. B. Eerdmans Publishing Co. Grand Rapids. 1937. 287 pages.

Every minister feels deeply the need of enrichment of his prayer life and stimulation of the prayer life of his people. Here is a book that will strengthen faith in prayer, lead the reader to deep desire for a richer prayer life, and stir to determination to put prayer at the center rather than in the circumference of concern and practice.

Pastor Biederwolf does not approach the subject primarily from the philosophical or scientific standpoint. The tone of the book throughout is devotional, personal, heart searching, stimulating, hortatory. The author takes God and communion with God through Christ and the Holy Spirit for granted, and seeks to bring the reader to believe in prayer, to understand better the nature and purposes of prayer, to realize the conditions and power of prayer, and above all to practice prayer.

The book gathers around four great questions: 1. Is it consistent with God's exalted dignity and man's insignificance for God to hear and answer prayer? 2. Why pray if the benevolent God knows what we need? 3. Can God in order to answer prayer interfere with natural law? 4. Why pray if everything is predetermined by God? Having looked at these difficulties in the way of prayer, the author deals with the factors which enter into successful praying—the

Holy Spirit's help, union with Christ, asking in Christ's name, asking according to God's will, faith in prayer, and importunity in prayer. A searching chapter then follows on "Why Our Prayers Are Not Answered."

The pastor who wants a simple, devotional, practical book for the enrichment of his own prayer life, and for guidance in the stimulation of the prayer life of his church, would do well indeed to secure this exceedingly helpful book.

G. S. DOBBINS

Christ and Social Change. By Joseph Martin Dawson. The Judson Press. Price $1.50.

Recently Dr. Dawson, pastor of the First Baptist Church of Waco, Texas, delivered a series of addresses at the South Carolina Baptist Summer Assembly. So highly did the ministers present appreciate the messages that they urged Dr. Dawson to publish them. Here they are. And one does not wonder at the request. In a dozen chapters many aspects of social life are discussed in the light of Christian principles expressed in the Scriptures, and with an appreciation of history and contemporary movements. There is a helpful discussion of individual attitudes based on a study of the parable of the Good Samaritan, which strikingly characterizes men as plunderers, posers, or practicers of life.

The two chapters on the strategy and possible contributions of the church as an organization deserve special mention. In these the author calls the churches out from indifference and mere pious wishing to a positive social mission—in contributing, (1) transformed individuals with right social attitudes, (2) corporate expression of social righteousness, (3) social pronouncement and a program of education, and (4) social action. In footnotes one finds useful citations to a valuable list of books. Here is a fine example of how a pastor may approach his task in making the moral task of Christianity vocal and vital.

J. B. WEATHERSPOON

Your Money and Your Life. By W. S. K. Yeaple. The Judson Press. Price $1.00.

Dr. Yeaple is chairman of the Council on Finance and Promotion, of the Northern Baptist Convention. Out of a rich pastoral experience he writes authoritatively on the financial problems and programs of the church. Four sermons of this collection are in this field. Besides these there are five sermons on subjects vital to the spiritual life, and three "occasional" sermons: a Rally Day sermon, an Armistice Day sermon, and a Thanksgiving Day Sermon. A book of practical value to pastors. J. B. WEATHERSPOON

The Spiritual Life. By Evelyn Underhill. Harper and Brothers. New York and London. 1937. 142 pages. Price $1.25.

Here is a brief book of rare beauty and charm, written by one who has made a profound study of mysticism and worship. Miss Underhill's *Worship,* which was reviewed recently in this Quarterly, is the best book which has appeared on this subject in many years. Her previous volumes, *The Life of the Spirit and the Life of Today,* and *Mysticism,* establish firmly her position as one of the preeminent religious thinkers of our times. These compendious studies are for the student and scholar. This series of four brief essays is for the thirsty soul that would drink from a crystal stream that his desire for a more abundant spiritual life might be satisfied. Miss Underhill tells us that the substance of the book was originally presented as four broadcast talks. "My object," she explains, "was to present some of the great truths concerning man's spiritual life in simple language; treating it, not as an intense form of otherworldliness remote from the common ways and incompatible with the common life, but rather as the heart of all real religion and therefore of vital concern to ordinary men and women." The preacher will find it full of suggestions for sermons, the teacher will find it stimulating both to mind and heart, and the simple, every-day Christian will find it food for the soul. The volume is beautifully decorated, and makes an ideal gift. G. S. DOBBINS

The Modern Family and the Church. By Regina Westcott Wieman. Published by Harper and Brothers. Price $3.00.

Every minister realizes, if he faces the situation squarely that the life of the church and family are closely related. The church is dependent upon the family at many points, and family life must look to the church for much that is essential to its well-being. This interdependence calls forth this significant and original volume, which will be of greatest practical value to Christian leaders.

There are four divisions of the discussion. In Part I, "The Family in the Life of Today," there are three chapters intended to present the family in its total cultural setting. It is recognized that a crisis is at hand, created by forces external and internal. The elements of the crisis are carefully analyzed. There are problems which have existed a long time and are only aggravated by the present cultural crisis. "These long term problems are putting the family under handicaps which overtax it and frequently overpower it, yet all of them are either preventable or resolvable to some degree at the present time." In the third chapter there is an excellent discussion of the functions and cultural significance of the family, which reaches the challenging conclusion that, 'There is no other possible way outside the fellowship of the family by which growth of personality and of culture can be as richly attained. The indispensability of the family despite its failings is beyond question. The values to be found in its fellowship are worthy of the highest type of individual and group promotion and devotion.

The second division is concerned with the modern crisis faced by the church, and the priceless contribution which the church makes to life and society. Beside this is placed the fact that the family is of greatest significance in religion, and that the church needs the highest type of family life as seed bed and training ground for its own life. The dual crisis forces each to care what happens to the other. For each of them "the most immediate source of strength and of renewal of life is in the keeping of the other."

Part III is a study of the church at work with the family. The comprehension of the task of the church may be indicated by the chapter headings: "The Church Dealing with Marriage," "Working with Parents," "Approaches in the Guidance of Children," "The Program with Young People," and "Counseling in Family Difficulties." In Part IV there is an analysis of trends in the family work of the churches (the various denominations), followed by a concluding chapter suggesting a program for the conservation of the family.

Welcome to such a book! Adequately based sociologically and psychologically it drives forward with a genuinely religious fervor toward the progress of the family and the church. It will find a place in the requirements of our department of Christian Sociology.

J. B. WEATHERSPOON

Junior Assembly Programs. By Ethel Harrison Grice. Broadman Press. Nashville, Tenn. 1937. 169 pages. Price $1.00.

Mrs. Grice, out of fifteen years of continuous experience as a Junior superintendent, has provided a year's programs to be used in the assembly periods of the Junior Department of the Sunday-school. These programs have not been made by the paste pot and scissors method, but have grown, as all the best things must grow, from actual life. So simple, practical, and appropriate to the level of Junior boys and girls, that one can almost see these programs being carried out as he reads the printed pages. The reviewer has been collecting and studying program materials of this sort for many years, and he unhesitatingly expresses the judgment that this is the best collection in one volume that has ever come under his notice. Superintendents of Junior Departments will everywhere welcome this addition to their storehouse. It should immediately become the treasured possession of Junior workers everywhere—not only in our Southern Baptist churches, but in the church schools of other denominations.

G. S. DOBBINS

The Social Manifesto of Jesus. By Edwin McNeill Poteat, Jr. Published by Harper & Brothers. Price $2.00.

This fresh and vigorous interpretation of the Lord's Prayer is based, first, upon an aspect of prayer that is receiving increasing emphasis and exposition in our time. "Prayer at its deepest is subconscious, ecstatic, involuntary. It rises within us like a cry, *de profundis.* It is therefore the beginning of a lofty action, for it is a moral summons to ourselves. This aspiration—for it is such—erects as it were, an altar in front of us, and insists that we prostrate ourselves upon it, and, if necessity demands, die there." It is based also upon the conviction that Jesus was not giving mere words to be repeated endlessly, but was voicing for his followers great ideas and aspirations and broad horizons for holy devotion. The ideas of the Lord's Prayer are to be more than the wish of meditative souls, they are to be ends that command the all of love and energy, the spirit in which we live, the task of Christianity. "It is the strong feeling of the writer that the ideas in the Lord's Prayer arose from the depths of the profound social consciousness of Jesus . . . This is by no means to maintain that it had an exclusively social reference. Religion has *no* exclusive reference. Only an extreme partisan in the meaningless controversy between the so-called social and individual gospel would be guilty of such overstatement."

Proceeding upon the social reference Dr. Poteat calls his exposition "The Social Manifesto of Jesus," "The Prayer is a social manifesto in broad outline. It provides a pattern for society—the Kingdom of God; what political scientists call 'the State.' It provides a dynamic of control—the will of God; known among students of statecraft as 'the law.' It assumes a head of the state—or as we who accept the democratic hypothesis call it—the government." Thus the first part of the prayer. In the second part are found ideas of economic security and ethical implications in the reference to forgiveness, temptation and deliverance from evil that bear in upon Christian life in human society with a holy pressure.

The body of the book is given to such chapters as those on the State ("the social framework in which the purposes of God are finally accomplished"), Government (the will of the Father God), the Vote (our faith-vote, acknowledging God as *our* Father), the Law (obedience, personal adventure in doing the will of God). Further discussion ranges around the implications concerning Property, Debt, Crime, and Evil. Space forbids reference to rich passages of ethical insight in respect of the concrete problems of modern life. But one puts the volume down with a feeling that the deeper one goes into the passion of the Lord's Prayer and follows it out in the challenge it makes and accepts the holy bonds it weaves about the soul, the more relevant such broad reaches of meaning as this book proposes do become.

J. B. WEATHERSPOON

Highland Heritage. Edwin E. White. The Friendship Press. Price $1.00.

The present volume is a study of several aspects of Southern mountain life and its significance for the nation. Since 1926 the author has been the pastor of a community church in the Cumberland Plateau in Tennessee, where he has carried on a program of religious and social service. He has studied the mountain regions, and is aware of the changes that are rapidly taking place through national developments, together with the challenge of a great opportunity and a real crisis. He believes that the churches of the nation should answer the challenge. "To hold before the people of the mountains the ideal of a life lived on and by the soil, healthy, prosperous, co-operative, community-minded, spiritually rewarding, a fit preparation of God's children for a better life to come; to inspire them to want this life and to help them in every way possible to achieve it, strong and effective churches are needed everywhere throughout the mountain country. Southern Baptist pastors ought to be interested in the facts and outlook of this book. There is a tonic in reading it.

J. B. WEATHERSPOON

How to Share Your Spiritual Discoveries. By Donald W. Carruthers. Published by the author. State College, Pennsylvania. 1937. 64 pages.

This little book would make an excellent guide for a personal workers band, or for a series of prayer meeting studies, or for informal discussion, or for personal use on the part of individuals who want to know how to make their personal witness more effectual. The booklet gets away from the beaten track by taking the psychological viewpoint of soul winning as "spiritual sharing" rather than the convincing of unbelievers of the truth of certain doctrinal beliefs. Perhaps the most valuable feature of the treatise is its introduction of the reader to some of the newest and most helpful books relating to the subject.

G. S. Dobbins

Church Music in History and Practice. (Studies in the Praise of God. Winfred Douglas. Charles Scribner's Sons. Price $3.00.

The author took his music bachelor's degree at Syracuse University, later studied for the ministry, and is now canon of St. John's Cathedral in Denver. Thus, musically and theologically he is equipped to write this book which was delivered as the Hale Lectures at Seabury-Western Seminary in Chicago.

Dr. Douglas loves the worship of God and the liturgy which praises God. Based on scientific research he has given a fine description of Christian praise and worship prior to the Reformation. The music of this period was serious and praise was solemn. It almost makes one wonder how some of us could have so far departed from these principles.

Other books give biographical data of hymn writers and composers, this one gives meaning to the movements which have produced different aspects of Christian worship. One of the most interesting and valuable things about the book lies in the author's reaction to these different characteristics. One is conscious all the time of his insistence that church music be congregational singing and that congre-

gational singing have meaning for the individual i. e. that worship be intelligent to both soul and mind. To him careless singing is not worship.

The bibliography covers nearly seven pages and is valuable to one studying either worship or music as worship. The detailed list of recorded music of the centuries makes it possible for one to get a clear idea of the changes in worship music.

To one unfamiliar with the liturgical service, a small part of the book may require some study into that service. However, it contains information and suggestions which are very appropriate to any service, and to one interested in raising the spiritual plane of worship it is valuable.

R. I. Johnson

Footprints in Palestine. By Madeleine S. Miller, with commendation by Viscount Allenby, F.M. Fleming H. Revell Company, New York. Illustrated. Index. 288 pages. $2.50.

"In spite of the devastating civil disorders of 1936, Palestine remains irresistibly alluring. Even when travel was discouraged for a few weeks, individuals who had garnered scanty savings, risked their lives to get one glimpse of Galilee. There is something about Palestine that calls to the heart of Christian, Jew and Moslem." That is true. Indeed, one of the special qualifications for writing a book of this kind is the recognition of that particular appeal and due respect for its implications. Fortunately, the author meets this requirement in unusual manner, having repeatedly visited the country, and always proving herself observant and sympathetic. She has become a part of all that she has seen and felt in Palestine and this intimacy is beautifully reflected in these pages. Meanwhile, Mrs. Miller recognizes the necessity that is laid upon the student in knowing Palestine and expresses it as a conviction and a hope: "Like a many-faceted jewel, Palestine flashes out new significances and colorful beauties with every change of light and angle. Social theorist, archaeologist, economist, historian, entrepreneur, artist, pilgrim—whatever your errand, you will find

much for contemplation. So essential to an understanding of the Bible are its topography and folk-ways that I wish every bachelor of religion might be required to sojourn here before beginning his ministry—and be endowed with means for that purpose." J. McKee Adams

Concerning Preachers. By Josiah Blake Tidwell. Revell. $1.50.

This might be called a handbook for young ministers. Dr. Tidwell has taught many young preachers during his professorship at Baylor University, and has had a wide experience with churches,—ample opportunity to learn many things that all preachers ought to know. The eighteen chapters of this book, therefore, are full of practical wisdom and advice. The literary form throughout is that of the class room or conference lecture. There are chapters on the minister's care for his health, his mind, his soul, and his family. The ethics and etiquette of social life of pastoral changes, and behaviour toward other preachers, receive wise treatment. Many preachers should be helped by the guidance of these lectures. J. B. Weatherspoon

Youth Marches. By Daniel A. Poling. Judson Press. Price $1.00.

The author of this volume has been a leader of the thinking and aspirations of multitudes of young people for many years. He knows their dreams and their problems. He sympathizes with them in their perplexities and temptations. He has observed their progress and defections. He has a fine insight into vital principles and cherishes for the youth of the world a courageous hope. He is accordingly fitted to speak concerning them and to them. "Youth Marches" contains a strong challenge to Christian living in a complex and morally perplexing world. In addition to the chapters on personal spiritual loyalties, those on war and the church are of particular interest. Preachers to young people will find the discussions of this book of distinct value.
J. B. Weatherspoon

The Civilized Mind. By Lynn Haroll Hough. The Abingdon Press. Price $2.00.

One of the leading scholars of the modern pulpit, Dr. Hough is enlarging his ministry by leading the way into a wider appreciation of literature and life. His theological seminary chair is that of Comprehensive Scholarship, and he reaches a wide ministerial public through his lectures, articles and essays. The present volume is a series of essays on various subjects including Paul Elmer More ("A Brilliant Skeptic Discovers Religion"), and Henry Osborne Taylor. There are essays on theology as a science—our day, the Christian revelation, the vicarious experience of the preacher, and the intellectual life of the preacher. The reader is not only impressed by the fact of Dr. Hough's at-homeness with the world's literary scholarship, but even more deeply by the bearing of these treasures of thought, history, and life upon the task of Christianity in the world. Christianity is at home in the world of culture and culture finds its richest crown in Christianity.

J. B. WEATHERSPOON

V. MISCELLANEOUS

I, Yahweh. By Robert Munson Grey. Chicago. Willet, Clark and Co. 1937. 352 pages. $2.50.

This strikingly original novel, written in the first person, purports to be the life-story of Yahweh, the God of the Western world. Based upon the popular concept of the evolution of the idea of God, and the not uncommon assumption that gods exist as the product of man's mental processes, the book traces this mythical deity from his origin as an ancestral household god of Abraham through the period of his existence as a tribal god, through various changes and developments, on down to the present time. Yahweh, who is, mark you, not the true God of the universe, but the God whom most men worship today, stands revealed as a monstrosity whose reliance is upon the sword, and whose chief

appeal is to that basic element of human nature, the love of power.

The book has attracted attention by the very audacity of its style and its theme. It is by many being hailed as a great book. It needs to be appraised on two counts: first, as a theological or philosophical work; and second, as practical satire.

As theology the book is to be repudiated. To be sure it is an imaginative novel, and everything in it is not to be taken literally; but there run through the whole of it certain basic theological implications. Chief of these is the hypothesis of the evolution of the idea of God from crude origins to somewhat more lofty conceptions, by means of natural development. The gratuitous assumption of the truth of this hypothesis is made in the face of weighty scientific evidence that the actual history has been along entirely different lines. A second assumption which the author apparently intends should be taken seriously is that gods are "called into being by the hopes and fears of men's hearts," and as the product of men's minds have some sort of independent existence. While Grey does assume a real, true God back of these beings who are thought, wished, and prayed into existence, that God is so vague that man rarely, if ever, enters into true communion with Him, and He has rather the aspect of a "Veiled Being," or of a primordial essence, than of the God and Father of Jesus Christ. It is to be regretted that the constructive elements which might contribute to a deeper understanding of the reality of the being and character of God by no means balance its iconoclastic criticism of popular misconceptions. But perhaps that would be asking too much of one book or one author.

This leads to the second category under which the book needs to be evaluated. As satire it is superb. A more devastating attack upon the utter travesty of invoking divine support for programs of nationalistic aggrandizement would be hard to imagine. A more scathing denunciation of the shallowness and littleness of much of our supposed worship and service of God no one would ask. As a rebuke and a

corrective, the book has a real mission, and it should drive any Christian to re-examine his own motives and the true content of his spiritual life. Read this book as a satirical novel, and *not* as a theological treatise, and it will do you good. It does not paint a true picture of God and man, but under the stimulus it affords, one may be enabled to see the world and himself more nearly as God does.

H. C. GOERNER

Treasure Mountain. By Eric P. Kelly. The Macmillan Co. 211 pages. 1937. Price $2.00.

Here is a gripping story of the Southwest with the scene laid in New Mexico around 1895. A great deal of Indian lore, particularly concerning the Pueblos and Apaches, is worked into a plot that centers around the quest for some mythical treasure in an old volcanic mountain. Two boys and a girl uncover rather accidentally the secret, and then witness the sacred dance of the Pueblos in worship of their god Posi-yemo. The Pueblo hope of a Messiah is also worked into the story, which is told in such simple and gripping language as is sure to hold the attention of young readers.

H. W. TRIBBLE

Punda, the Tiger Horse. By Walter J. Wilwerding. The Macmillan Company. 135 pages. $2.00. 1937.

This is the story of a zebra on the plains of Africa in the Tanganyika area. It is written by a man who has spent many years in observing at close range the wild life of East Africa. Punda is just an imaginary "Tiger-Horse," and yet the author uses his wealth of information concerning the habits of these strange creatures that rove in great herds. How they protect themselves against danger, how they fight off the attacks of leopards, hyenas, and even lions, as well as other enemies, and how they organize themselves into patrols with scouts to make sure that the way ahead is safe; all these facts make a fascinating story. The book is beautifully illustrated.

H. W. TRIBBLE

A Pony For Jean. By Joanna Cannan. Chas. Scribner's Sons. New York. 156 pages. $1.75 net.

Children who enjoy stories of country life with ponies, pigs, chickens and youngsters will like this fascinating story. Cavalier, the pretty little pony, is the hero of this charming tale. The small English girl improves greatly in the presence of the people and interesting animals of the country home. KYLE M. YATES

Manchester Boys. By Mitchell Bronk. The Judson Press, Philadelphia. 128 pages. $1.50 net.

This is a grippnng story that will fascinate younger boys. In fact older youngsters will find difficulty in closing the book. It gives with enjoyable directness and without too obvious moralizing a picture of boy life in northern New York State. A prominent preacher has said: "It is a book that you will buy for your boy and then insist upon keeping in your library." KYLE M. YATES

The Faith We Live By. By Earl L. Douglass. Nashville, Tennessee. 1937. Cokesbury Press. 190 pages. Price $1.50.

Here is one more "exposition of the Apostles Creed," of which there have been a number in recent years. This one is more than usually thoughtful and able, while at the same time it defends some of the phrases of the creed more literally than some other recent expositors do and with lines of reasoning which some would not be able to follow.

The work is dedicated to the author's son and daughter "and to Their Generation, commending unto them with renewed confidence 'those things which are most surely believed among us'." In its form and structure it is splendidly adapted to reading and study by young people of today. They will usually feel that the author knows their intellectual atmosphere and instruction and their deeper aspirations and needs. If occasionally they meet a bit of dogmatism it will be due to limitations of space and not to coercive spirit. W. O. CARVER

Purely Personal. By John L. Hill. Broadman Press. Price $1.00.

For several years Dr. Hill, the genial Book Editor of the Baptist Sunday School Board, has contributed brief articles for the B. Y. P. U. magazines. These articles have brought courage and guidance to multitudes of young people. In response to a wide demand these rich articles (80 or 90 of them) are now given permanent form under the appropriate title of "Purely Personal." They will thus be of further service to many more readers.

J. B. WEATHERSPOON

The Journey of the Christ Child. By Madeleine S. Miller. Fleming H. Revell Co. 1937. 31 pages. Price 75 cents.

Fantasy and fact are interwoven by the clever use of a dream in this delightfully different little story of the Christ child. The dream is experienced by the wife of a young professor on tour with her husband in the Orient. The old Christmas story is thus artistically placed in a modern setting and in attractive fashion new and old meet. The book is called "A Parable for Moderns." It will doubtless make a strong appeal to old and young alike in this modern world, particularly at Christmas time.

EDWARD A. MCDOWELL, JR.

Baby Island. By Carol Ryrie Brink. The Macmillan Company. 172 pages. 1937. $2.00.

Here is a new story of the Robinson Crusoe type that is designed for boys and girls (especially girls) from eight to twelve years of age. A shipwreck, a lifeboat cast adrift with two girls around ten years of age and four tiny tots in it is tossed upon the beach of a desert isle, and then follow three months of great fun. Friday appears in good time, a baby monkey is adopted, and finally the parents come to the rescue. The story is rather skillfully worked out and well told. The illustrations are done with charm and good taste. This little volume makes a good gift.

H. W. TRIBBLE

Riding With Reka. By "Heather." Illustrated by Lionel Edwards. Charles Scribner's Sons. 176 pages. $2.50. 1937.

The chief attraction of this book is the fact that it is written by a fifteen year old girl, who died three years later. Out of her love for horses, and with a remarkable insight into their nature and habits, and in the general atmosphere of school life in England, the story of a favorite animal is woven. If the reader were not told that the book was written by a girl of fifteen he would never suspect it from the style in which it is framed. Indeed, it is worthy of a mature writer.

H. W. TRIBBLE

Heroes of the Five Books. By Anne Terry White. Harper and Brothers. New York. 236 pages. Price $2.00.

The children of our day need to read books that will present clearly and beautifully the facts of the Bible. For younger children the problem is even more acute. The style and attractiveness have much to do with the response of the youngsters. Miss White presents the interesting facts of the Pentateuch in a striking way. She uses the language of the Bible and gives an intelligent explanation of the people who lived in that world. It is a good book.

KYLE M. YATES

Trixie. Stories of the Circus as told to G. Ernest Thomas by Bob Barton. E. P. Dutton & Co. New York. 183 pages. $2.00. 1937.

A baby Orang-utan, orphaned when three days old by the death of its mother, adopted and reared by a famous clown and trapeze performer, is the subject of this story. The clown raised her as if she were human: she wore clothes, bathed herself, ate at the table with the men and women of the circus, and became the pet of all the circus family. Her response to training and her capacity for friendship indicated a remarkable measure of native intelligence. Some of her feats read more like fiction than truth, but the story is the record of her actual life in the circus. How she led

a group of elephants out of a burning tent to safety, how she quieted the frightened horses in a fierce storm at sea, how she saved Clyde Beatty's life from an attacking lion, and many other equally thrilling accounts make these chapters fascinating to readers young and old. Good animal stories are always wholesome for young readers, but all the family will enjoy this book. H. W. TRIBBLE

Unfilled Prophecies. By J. Oliver Buswell, Jr., president of Wheaton College. Zondervan Publishing House, Grand Rapids. 1937. 95 pages. Paper, price 35 cents.

For those who are interested in eschatology this will serve as a valuable little handbook. The author is often on debatable ground but he presents a very good statement of the premillennial view. Sanity and reserve, often missing in works of this sort, are in evidence in the author's treatment of hightly controversial questions.

EDWARD A. MCDOWELL, JR.

From Memory. By J. B. Cranfill. The Broadman Press. Price $1.50.

A sub-title describes this presentation as "reminiscences, recitals and gleanings from a bustling and busy life." No better comment or description of its merit and nature could be made than that given by the publishers:

"For many years the author has worked under the stimulus of impaired eyesight, and has been compelled to store memory's vaults and to draw on them. This, of course, has made for both enrichment and accuracy, and accounts for the charm of this autobiographical volume.

Few men among us have had the opportunities in contacts, associations, and observations that have come to Doctor Cranfill; no man among us is better equipped to make the most of these opportunities, and we know no one so well qualified to record from memory the best of that that he has experienced. J. B. WEATHERSPOON

Books Received.

How They Live in Russia. Edited by Michael Bellester. Zondervan Publishing House. 1937. Pamphlet of 32 pages. Price not given. After a Foreword by the Editor, "Extracts" from the Diary of Mr. G. Rex Holland of British Columbia, Canada, who spent two years among the masses of Russians, comprise the rest of the pamphlet. It is a great story and gives a true picture of conditions in that anomolous travesty that is being endured there, under the name of government.

Deepening The Spiritual Life. By Gaines S. Dobbins. Baptist Sunday School Board. Nashville. 1937. 151 pages. Price 60 cents. A real "Study Course Book" with a vital message on a needed subject by one who is fitted by training and experience to speak and in this book speaks in such fashion that it will be valuable for private and group use as well as for formal class use.

Germany's New Religion. The German Faith Movement. Translated by T. S. K. Scott-Craig and R. E. Davis. Abingdon Press. 1937. 168 pages. Price $1.50. After an Introduction by the Translators, statements from three leading Germans: Wilhelm Hauer, the Pagan, Karl Heim, the Lutheran, and Karl Adam, the Roman Catholic are translated so that the reader may reach his own conclusions.

"Lord I Believe." By Walter Emerson McClure. Eerdmans. 1937. 138 pages. Price $1.00. Ten vigorous and sympathetic messages by the pastor of the Presbyterian Church of the Covenant, Detroit, from words taken from the so-called "Apostle's Creed."

The Woman Who Rose Again. By Gleb Botkin. Revell Co. 1937. 335 pages. Price $3.00. A thrilling narrative by the author of "The Real Romanovs," published in 1931. The author is the son of Dr. Eugene Botkin, who was personal physician to the late Emperor Nicholas II of Russia. The father of the author perished with the Royal family. In this volume the son carries on parts of the story told in the "Real Romanovs," making the story center around the struggles and victories of "Princess Anatasia" (Grand Duchess), who, the author claims, and does a fine job of proving, is the daughter of Emperor Nicholas II. Whatever the reader thinks of these claims, this is a rich, rare story.

F. M. POWELL.